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MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

SOCIAL ACTION IN KOREA

DEVELOPING OUR LAY CATECHISTS

mission bulletin

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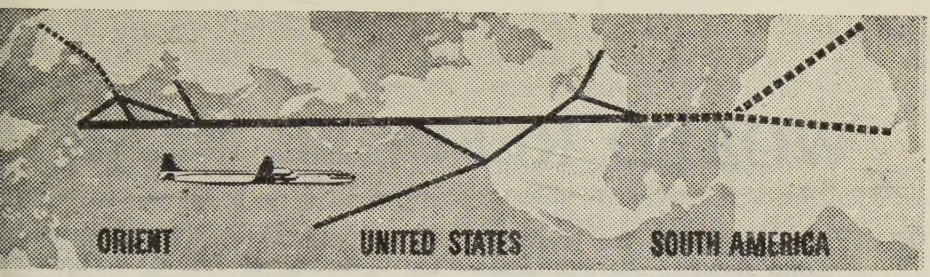

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Editorial

WORLD REFUGEE YEAR

THIS month marks the beginning of World Refugee Year, proposed by a group of British parliamentarians, and endorsed by the United Nations General Assembly. The purpose of the year is to focus world attention on the plight of the thousands of refugees, who still flee each month from Red-dominated lands in Europe and Asia, or who have been uprooted from their native soil by territorial treaties, and thus speed governmental and voluntary efforts to solve their problems.

Here in the Far East the observance of World Refugee Year is especially welcomed as a step forward toward the alleviation of the greatest problem facing the countries and governments of Asia today. It has been estimated that during the ten years after World War II, approximately 22 million people were uprooted in Asia. In India, about one person out of 42 is a refugee; in Vietnam one out of 12; in Pakistan one out of 11; in Korea one out of 4; and in Hong Kong almost one out of 3.

The largest part of 15 million Moslem and Hindu refugees, after having been chased out of India or Pakistan, are now resettled. But there remains the problem of Bengal and the continual movement coming from East Pakistan. The Geneva Conference of 1954 brought about a cease-fire in Vietnam and the division of the country at the 17th parallel between Vietminh and the French. This action was immediately followed the uprooting of 900,000 refugees, whom the largest part were Catholi They were quickly resettled in mo than 300 villages in South Vietna

In Korea the movement of armies war have uprooted five and a h million people since 1945, of whi 2,000,000 were refugees from No Korea. Out of three million peo in Hong Kong, 700,000 are refuge All refugees are not living in pover and all of those living in poverty a not refugees, but the refugees a certainly the most wretched grou Macao is 7 km long by 3 km wi and has a population of 200,000 p sons. During the last year 30,0 people reached Macao and stay there for want of a country of res tlement (either with temporary bord permits or by the smugglers rout

If we were to use this Wo Refugee Year only as an occasion dramatize the sad plight of the refugees in print, pictures and t spoken word, we would be not or ignoring the very aims of its p ponents, but also wasting complete this opportunity to remove at le some of the basic causes of wh might be termed "refugeeism." Mo signor Joseph Harnett, Far E Director of Catholic Relief Servic N.C.W.C. stressed this positive asp of World Refugee Year in a ta given at the Conference of Volunta Agencies Working for Refugees Japan last December. Monsign

Harnett presented the factors that bring about a "refugee status," and analyzed the possibility of their removal as follows:

The International refugee problem is the responsibility of the International community. The rapid resettlement of 140,000 Hungarian refugees has shown that rapid solutions are possible. But millions of other refugees still await international assistance. Frontier stations, visa-ing procedures, medical examinations, the need for counselling, professional and vocational training, legal and financial assistance, personal documentation, refugee status, and above all the recognition of the right to integrity of families, are problems that merit special attention.

A refugee neither chooses nor prepares for his flight. He does not select his country of arrival. He is not protected by his own country that he flees. He is without identity documents. Legally he is non-existent. He is a phantom rather than a citizen. From a symbol of being "anti" something, he falls into anonymity. And from anonymity, he falls into the most inescapable trap. He needs permission to move from one place to another—a departure permit, an arrival permit, a sojourn permit, and a return permit. Somebody must prepare all of these and somebody must begin by recognizing his existence. International protection at present is fragile and at the mercy of local authorities. A refugee is nothing legally. He is a man without a country and without papers. He aspires to become a citizen of whatever country will grant him the fundamental rights of man and principally the right to work, the only source of true liberty. His problem is juridical and psychological.

It has now become easier to ship a ton of steel or a bag of rice from one country of the world to another than it is to send a man from one place to another. Freedom of movement should be declared an internationally recognized freedom and classed among the other freedoms. The greatest asset in God's creation is man; yet millions of men are regarded as liabilities. In man's own interest raw materials and men must be brought together to create the wealth with which God endowed this world. New treasures, new discoveries, and new resources lie waiting for the ingenuity, intelligence and strength of the men who rot in refugee camps. Regardless of popular fears, the social, political and economic development of vast areas of the world are dependent upon acress to all those areas by free men.

Countries with protected economies fear that they will be invaded by peoples from less favored areas of the world if freedom of movement were to become an established principle. Those with experience in this matter know that all men love their native soil, the place of their birth, and the sights with which they have been familiar from childhood. They do not easily break those bonds. They are driven to leave things they love only by the pressure of religious, political, or economic persecution. How many refugees have we all known who at the last moment have refused visas to other nations when the most tenuous circumstances provided them with a means of livelihood, or when the flimsiest of hopes allowed them to believe in a cessation of political, religious, or economic persecution: There is no need to fear the invasion of stronger countries, economically

speaking, by uncontrolable masses of refugees.

Sixty-one nations of the world have recognized a refugee's right to work but in many countries he must have three years' residence or a wife or children who are citizens of those countries. Under such circumstances such exiles become "desperate nomads." In reality the right to work in the free professions is limited by harshly restrictive measures.

During the centuries of a kinder civilization the right of asylum was universally recognized and the stranger was protected for his own sake. The Christian nations of the world can hardly expect the admiration of the non-Christian nations of the world if they themselves forget the words of Christ: "I was a stranger and you took Me in. When you receive the least of my brethren you receive Me."

Those who have been working with refugees have often found themselves deeply frustrated by existing barriers to the solution of their problems. Their experience teaches them that these barriers can only be overcome by a re-affirmation of some fundamental principles of human conduct. If the free nations of the world are going to resolve the greatest human problem of the 20th century, they are going to have to recognize those principles and make them work for the benefit of all men and not for the egoistical protection of some.

1. Freedom of movement must be guaranteed by a document that is acceptable in all of the free nations of the world and which identifies a man without stigmatizing him. To be effective such a document must entail automatic recognition of his right to live and work where his own best interests dictate.

2. The right of asylum must recognized to the extent that it p mits the law-abiding to gain the p tection of the laws of civilized nati without restrictions. Laws are ma to protect all men and should not limited in their applicability.

3. The right to work is lit different from the right to live; a only the Creator who gives life e take it away.

4. A refugee should not be classed because he fits a definiti He should be recognized as such and when he renounces his allegian to, and the protection of, the count of his birth. It follows immediate that the rest of the world owes h the right of asylum and the right work.

5. Man is well on the way to co quering the last of his enemies nature. There remains only for hi to conquer his fear of other la abiding men.

6. It is the youthful, the determi ed, the energetic and the courageo who will conquer the new frontiers the world. Whether they be refuge or citizens of countries of first asylu is not important. In such countri the natural instinct for adventure an new opportunities will provide a nc mal selection of those who are move on towards new frontiers. Th native abilities of such men, the o portunities that show themselves, th laws of competition and economy w provide most of the material an inspirational means for that natur selection. But, on the other hand, th weak, the aged, the ill and helple must not be left as a burden c the countries of first asylum. Inte national aid must be brought to bea on the problem of their rehabilitatio

A survey among missioners in Taiwan indicates an urgent desire there to improve upon present mission methods —

Mission Survey in Taiwan

— By Rev. Ivar S. McGrath —

MISSIONERS in the field sometimes complain the articles on mission problems too often express individual opinions and are moreover sometimes written by those not engaged in the active apostolate. No doubt there may be some justification for the criticism; and yet the facile retort urging the critics to write themselves may be unfair. A priest working hard in a parish, quite absorbed in his duties, hardly has the inclination or the time to sit down, compose his thoughts in a leisurely manner, then put these thoughts on paper. Moreover, while the act of literary composition, good, bad or indifferent, is relatively easy for one whose regular occupation it is, that is not usually true for the very occasional writer.

Therefore the enterprise shown by the Immaculate Heart of Mary Fathers staffing the Hua Ming Catholic Press in Taipei who recently sent a questionnaire on mission problems to all the priests in Taiwan is to be lauded and of considerable interest. The questions covered a large field of mission problems, having however as its basic query the reason why figures for adult baptisms have decreased slightly during the previous twelve months (from 25,338 in 1957 to 20,153 in 1958). As noted in the questionnaire, priests during that period increased from 451 to 474 (there are now more than 500 priests in Taiwan).

If Hua Ming hoped to find unanimity in the explanations, and conformity in the suggested remedies, the hope was definitely not realized. *Quot homines, tot causae*—or almost, on some questions. There is however sufficient agreement on certain points to show a general trend of opinion, and there is no doubt that the number cooperating (some one hundred priests) demonstrates the widespread interest. Moreover there was anything but a spirit of *laissez-aller* in the tone of the responses; it is obvious that the priests who offered suggestions did so because they feel the future looks bright and that action on the suggestions could bring happy results.

While the questionnaire presumed that priests would give but brief answers to each query, some priests answered at length and with clarity on various points. In this study of the report we shall summarize the views on each question raised, and quote rather fully, in a few cases, certain answers which we consider pertinent or of special interest.

The report notes that the priests cooperating are a representative cross-section of the clergy; Fathers of all mission societies active in Taiwan answering in fair proportion to their number; Jesuits heading the list, then Maryknollers; and about one-third being Chinese Fathers.

It is a pity that in this our age all priests do not use typewriters. Some of the letters received by Hua Ming in not too legible longhand (and be it remembered, in four or five languages) probably contained ideas of great value some of which must pass into oblivion due to lack of time or ability to decipher them. The Hua Ming report states that the answers of 93 priests are included. The ten or so answers omitted arrived too late for consideration.

Increased or Decreased Conversion Rate

Of the 93 priests whose answers are considered in the report, 83 gave information regarding the increase or decrease in conversions in their districts: 49 mention an increase, 19 mention a decrease, and 19 say that conversions remain constant.

The report breaks down these parishes according to the majority type of Catholic when such details are given (Mainland-born, Taiwanese, Aborigines or combinations of all three.)

	Decrease	*Increase*	*No Change*
Mainlanders:	24	6	2
Taiwanese:	9	6	6
Aborigines:	6	4	1
Mainlanders, Taiwanese:	2	3	2
Taiwanese, Aborigines:	1		1
All three:	1		1

As to whether a yearly decrease in conversions will continue the following opinions were registered, the number of priests concuring given in parenthesis: decrease will continue (20); the decrease is temporary (12); the decrease will continue unless new efforts are made, or new approaches are tried (4); the figures will remain constant (3); the decrease will continue among Mainland-born, not among Taiwanese (2); the decrease will continue unless the former method of relief distribution is returned to (2); the decrease will continue while present distribution of relief exists (2); the decrease will continue until bad impressions caused by relief distribution wears off (2).

Explanations given for the decrease in conversions are as follows: the more apt or pre-disposed are already converted (12); more time must be given to baptized, and there is less opportunity for convert-making (12); the decrease is connected with relief (5 moot new system of distribution, 5 lessening of supplies); bad impressions are caused by the distribution of relief itself (5); there is a lack of good catechists (5); there is a lack of lay cooperation (5); decrease among Mainland-born is due to preoccupation with their livelihood; the novelty of Catholic propaganda has worn off etc.

I should like to cite the following quotations as representative of the more detailed answers to the query concerning the recent decrease in conversions in Taiwan.

"Unless new methods are devised for following up newly baptized Catholics, which would enable priests to give just as much time to convert-work as in the past, it seems that the number of conversions will decrease."

"In the case of the present decrease that all are experiencing, I believe, first, that of the potential converts in Taiwan, a certain number were more vulnerable; waiting for a faith that would satisfy the inner desires that they felt, so to speak, hence there were more converts in the initial years of the Taiwan Apostolate as these were contacted and converted; and, secondly, that making true Christians of the neophytes which can by no means be considered completed with baptism, the administration of the sacraments, etc., has occupied an increasingly greater amount of time on the part of the missioner, leaving him less time and effort to make new contacts or to devote himself to conversions which was the main and sometimes unique occupation of the initial years, particularly in virgin territories."

"The number of conversions may not decrease, but we certainly find that our annual statistics present a dreary sameness. We must first of all recognize the fact that the missionary effort in Taiwan has been misrepresented abroad, sometimes by men in high places. Two non-typical situations are the presence of Mainland refugees whose home ties are broken and the aboriginal people whose cultural vacuum made them ready hearers. I do not want to minimize the value or importance of these efforts, but they are secondary. Our purpose here is to establish the Church on Taiwan, and in that respect we have made only the slightest beginning. The problem is that this truth is not yet widely recognized, and until it is we have only to look at the statistics to see what is happening and will happen. The more responsive refugees have been contacted and the field is much narrower. This is all the more true of the aborigines, and in a year or so those big numbers will stop coming in."

Reasons for Conversion

In answer to the question on the reasons, humanly speaking, for conversions to date, the following opinions are advanced: introductions by Catholics (27); good example of Catholics (4); home visitations (15); material aid (11); personal contacts by the priest (9); contacts by catechists (9); the friendly attitude of the priest (8); good example of Catholics (4); trained catechists in general (4); keeping up contacts (3); free English classes (3); use of the liturgy; distribution of books; free medical service:

In answer to a question regarding the desirability of centralization (large parishes) or decentralization (more, smaller parishes) priests show unusual unanimity: decentralization and smaller parishes (49); both centralization and decentralization, depending on circumstances—city, rural apostolate, etc. (10); centralization (4). Here is a quotation from one in favor of smaller parishes.

"I am in favor of decentralization. The ideal is one priest in a parish. When the young men are ready to become pastors, and after three or four years all are or should be, they should have their own church. This means many and smaller churches, less impressive no doubt, but the advantages of large churches are few (relative economy not necessarily one of them) and the advantages to spreading out are too numerous to mention. A city with several parishes is more effectively covered, a family spirit is more likely to prevail, small-

er towns have a resident priest, for which there is no substitute, and thus the country areas are better covered. And the personal responsibility, promoted in this manner, can make a great difference in getting out and doing purely apostolic work. No need to imitate the American churches at a time when everybody in America regrets what happened in its cities."

Suggestions Regarding the Apostolate

In advancing suggestions or new approaches, priests have, as the Hua Ming report says, run almost the entire gamut of missionary methods. It is not easy to find majority opinions, but here we give some suggestions offered by more than one priest: the establishment of schools (4 mention primary, 3 middle, 2 technical schools); Catholic publications: more short leaflets, cheaper publications: more parish libraries, etc. (9); a more forceful lay apostolate (7); regular reunions to discuss problems, plan action among Bishops, superiors, priests (7); better educated and better qualified catechists, efforts to find and train good catechists, catechist schools, more Taiwan-born catechists with formation, catechist groups on an inter-parochial plane (7); greater efforts to foster, train indigenous clergy, religious (6); more priests should speak the local dialects (5); better formation of Catholics, and catechumens (4); complete adaptation of Catholicism to Chinese culture and background (3).

The individual suggestions are so numerous that it is impossible to repeat them all here. Some suggestions on specific questions:

". . . liturgical emphasis. I think it incredible that we do not yet have a vernacular ritual. My use of the ritu has concerned Catholics naturally b has always been in the presence pagans, sometimes fairly large nu bers of pagans. That the missiona possibilities of the last rites, co munion calls, and especially funera have to all intents and purposes be ignored, insofar as we can igno them, is a great failure on our pa Positive criticism, too, can be offere I think a liturgical stress is most a propriate here. Particularly a go High Mass, with all permissible di play; a Mass incorporating all t most recent directives of the late Ho Father; a real affair made of baptism and countless related activities. U to now the psalms have not be recited anywhere, so far as I know, all the weight of Rome's authority a what I believe is a natural aptitude these people to the contrary. And could go on and on. To my mind o performance in this matter is in t nature of a misfortune."

"In order to stimulate the apostola in Taiwan, it is absolutely necessa to organize regular reunions amo the priests, among superiors of diffe ent congregations and the Ordinarie In these reunions one must try to fi new systems and new methods f preaching the Gospel."

"To my mind it is necessary organize a reunion of missioners. The should discuss the means to be use in the apostolate in Taiwan. O should trace a line of general action primarily regarding the catechism, t prayers, the chants, solutions for loc superstitions, what may be retaine and encouraged in the traditions the country, what must be abolished Anyway, it is time that one hav unified rulings."

"Why is it necessary to 'uproot' Asians in order to make of them Christians? Are there many missioners who concern themselves with the religious background of the souls they would win? Most ignore it entirely and wish to ignore it. Others attack it purely and simply. For them, everything is 'superstition,' which means the 'cult of devils.' Those who think themselves the most advanced in 'adaptation' are content with a little palliative 'folklore,' which consists in a superficial 'making Chinese' certain Chritian practices of the West."

Primary Schools

A Father with long years of experience in missionary work, much of which was connected with seminaries, writes of the necessity of primary or elementary schools (6 years).

"1. At Manila last year the Bishops declared: "It is necessary to insist on the principle: the Catholic school is the fundamental and principle means of the missionary apostolate. The Council of Shanghai stated: *In territorio cujusque Missionarii, pro viribus, multiplicentur primariae cum superorum tum puellarum scholae.*

"2. The Catholic Directory of Taiwan, 1958, lists *none*.

"3. Primary schools are necessary or without Catholic primary schools even the Catholics will return to paganism in a generation. It is useless to dispute this point in this letter; mark only the struggles and enormous sacrifices made by Catholics in China, the United States, England, France, Belgium, Latin America, Hong Kong, etc. The necessity is even greater in Taiwan. Almost 95 per cent of the Catholics have been baptized during the last ten years, under the conditions which we know. The parents are incapable, in general, of giving a Catholic education to their children. The priest is fully occupied, and Sunday schools are a stop-gap measure.

"Without Catholic schools there will be no vocations for the priesthood. The secular school, whether atheist or neutral, will poison our Catholic children at an age when the seed of vocation is sown. It is useless to dispute this universally admitted matter.

"4. My forecast is that if we do not have primary schools in twenty years priests will have to begin all over the work of conversions. They will blame us, and with reason. We shall have no local clergy and no seminarians.

"5. What excuses are given? It is said: 'No one talks about primary schools,' (an ostrich-like attitude). 'There are difficulties regarding administration, government authorities, etc.' (Do such exist? No one has yet made the attempt, why then speak of the 'impossible'?) 'Finances. . .' (God helps those who help themselves. We see this every day). 'We have student hostels. . .' (Excellent, but absolutely insufficient, and to state it as a principle is a form of defeatism). 'We shall return to the mainland. . . .' (Yes. . . but in the meantime we must establish the Church in Taiwan).

"6. What is to be done? Begin to speak of the question, to study it, and have the will to solve it. There should be an official commission of district directors and religious superiors pledged to action. In case of a choice between building a church or a primary school, let the school be chosen.

"In Taipei, let each missionary society build at least one primary

school in the territory confided to it. Outside the capital, begin by a school for each ecclesiastical division, later increase them according to needs and circumstances. Find a 'pace-maker' to give the example, and make the Catholics cooperate (an essential part of the program)."

Lay Apostolate

In speaking of the apostolate of the laity it can be said that almost all priests admitted the importance or necessity, but some spoke of the difficulty of enthusing, training, and organizing. Some favored specific forms, such as the Legion of Mary, the Marian Congregations, the YCW, and the Block system.

In view of the fact that so many gave introduction by, or example of, Catholics as reason for conversions to date, and many gave as a reason for the decrease of conversions the fact that priests are now more occupied with existing Catholics, the excerpt from one priest's letter we give below should be of considerable interest. This priest explains well the preoccupation of priests with existing Catholics as the principal reason for the decrease in conversions; and convincingly advances his remedy, the organized lay apostolate:

"The principal reason for decreased conversions appears to me to stem from the fact that about 1953-54 in Taiwan the priest had only one important group to concern him, the non-Christians. Then gradually there were two groups, the non-Catholics and the catechumens. But now the priest must occupy himself with three groups, important in number and needs—the non-Catholics, the catechumens, and the Catholics.

"These three tasks can no longe be divided unless there are numero priests in a parish. Apropos of th fact that priests are too occupied, th questionnaire asks. 'Why have figur for conversions diminished while pries have increased?' One can answ with figures:

	Catholics and Catechumens	*Priests*	*Averag per Priest*
June 1954	49,380	300	165
June 1956	140,592	451	310
June 1958	201,580	474	430

"Perhaps 430 is not yet an eno mous number. It does, howeve prevent us from concentrating on th pagan masses as much as formerly, the work falls (as in the beginning) the priest alone, and to his catechis

"It seems to me that one of th essential remedies for decreased con versions is the development in a Taiwan of a true lay apostolate, we organized, and having both movement of elite (v.g. Legion of Mary, Maria Congregations, Y.C.W., etc.), an movements on a mass scale, (reachin the five categories: men, women young men, young women, children all under the control and direction o the Hierarchy.

"Since a busy parish priest has no the time to prepare the plans an material for the meetings and activitie of these movements, the necessary im pulse for these movements and th preparation of material should be con fided, in each Diocese or Apostoli Prefecture, (or for the whole island) to several priests adequately trained freed from other work, and cooperat ing among themselves under th authority of the Ordinary in a Dioce

san Council of the Lay Apostolate (the council consisting, for example, of a priest and a layman for each movement approved by the Ordinary).

"All Catholic movements should not be included in this Council, but only those of which the essential aim is the *direct apostolate*, under the control of the Ordinary, and following the regulations set down by the Church whether for lay apostolate in general or for each of the movements in particular."

The correspondent then cites one of the objections to organized lay apostolate often heard in Taiwan.

". . .'I do not have fervent Catholics in my parish; they are new Christians. Therefore I cannot organize apostolic groups; I must first form fervent Catholics.'

"My answer is that your sermons, alone, will not suffice to transform your tepid Catholics into apostles. Above all, if it is question of the young, who have natural enthusiasm, form them, make their enthusiasm supernatural by giving them opportunities for an organized apostolate. It is by forging that one becomes a blacksmith."

He ends with a word of advice for of the objections to organized lay apostolate: "It is an art which cannot be learned uniquely from books or conference. Like any art, it is necessary to practise. One becomes expert gradually."

The Question of Catechists

Regarding catechists, priests hold various opinions and offer varied suggestions, but there is a little unanimity on certain points: standard of catechists, (either generally or in their area), is too low (20); there should be centralized training for catechists (7); the raw material chosen is the cause of low standard; better education is required (5); the training in catechist schools is disappointing (2).

Priests enter into the whole question of needed educational background, length of course in schools, after-care by pastors, salaries, etc. Obviously, priests want the best; obviously, too, it is not easy to get the best material, give sufficient training, ensure perfect results.

Some quotations concerning catechists:

"We need better educated catechists and more zealous catechists. Many men seek to be catechists because they need a job. This type of catechist discourages other good men from being catechists. The catechist school can give the student the requisite knowledge, but the real formation and efficiency of the catechist depends on the pastor."

"Most of the catechists admitted that a year in a catechist school was enough to give them a foundation, but complained that after graduation they needed guidance and surveillance by the pastor to help them keep up their studies and zeal."

"In the bigger cities and towns a good percentage of the white collar class are mainlanders who are usually reluctant to take instructions from a catechist who, they feel, is less educated than themselves. So if the priest is not ready to instruct them in Mandarin they don't make any move toward the Church. Actually, Taiwanese who have had all their middle school education in the Mandarin medium and who use a catechism or

other text for instruction prefer the priest to give the instructions, at least in part. The catechist system has proved its worth in the smaller villages and country-side in general, but it leaves much to be desired when there is question of the teachers, civil servants and white collar class in the towns."

"Our catechists are too often a disappointment. Whether this is often the pastor's fault, I don't know, but my experience with them is not what I had supposed it would be. The basic problem, I think, is the raw material we choose. To combine zeal, personality and education in one person might be a lot to ask, but I would prefer to be without a catechist than to have one who lacks any of these three marks, unless I can find a particular work for him which is not so demanding."

Catholic Publications

The opinions and suggestions sent in regarding Catholic publications give some idea of the problems faced by a publishing house: the people cannot or do not read; existing publications are too deep for them (15); publications are too expensive or that priests cannot afford to distribute them (11); short, attractive, cheap leaflets are needed; perhaps with illustrations (11); existing literature is very necessary and a great help in the apostolate (10).

Here are some remarks made in regard to publications:

"Some unity is needed between the mission superiors in the simple matter of putting out *one* good island-wide Catholic paper instead of the present method of all dioceses putting out their own and going broke. Without doubt that published in Kaohsiung by the Vincentian Fathers is the best. This could be moulded into a fine island paper serving all dioceses if cooperation and unity were secured."

"Most of the existing literature does not seem to appeal to our university students and to professors. Either it is not attractively done or the subjects do not hit the important points. On the attractiveness, the Protestants seem to do much better; on hitting the point, too many of the books seem to be translations and they do not apply in many cases to China. More books, done in a scholarly and attractive way, dealing with specifically Chinese questions should be provided. Books by Chinese of high standing such as John Wu, dealing with problems which are forever being brought up by Chinese, would greatly help. Some of these problems are the link between ancient Chinese thought and Catholic thought; the Chinese family and Catholicism; Chinese scholars and Catholicism, etc."

Concluding this article I might point out that a fault one might find with the Hua Ming questionnaire is that too many aspects of the apostolate were covered, and that this being so, questions were not worded in such a way to allow a mere yes or no answer. However, the results were gratifying in that they showed the priests are willing, even eager, to cooperate in such a survey; and that many points have been raised which will permit further more detailed surveys on specific problems. It should be possible for Hua Ming to foster a greater degree of cooperation and mutual assistance in the apostolate by means of a series of short questionnaires with reports published periodically.

A Catholic comic-style magazine, published in several languages, offers missioners a successful method to attract Asian children —

Apostolate Among the Children of Asia

— By Rev. Rene Sylvestre —

EVERY year the world's population increases by about 35 million with roughly the following distribution: Europe 6.4 million, Africa 4.3 million, Asia 17.5 million. There are some 300 million children of school age in Asia—about 52 per cent of all the children in the world—and these children are the hope of the future.

Each day, after taking into account both births and deaths, we find that the world counts 50,000 Asiatics more than on the previous day, and this natural increase is amplified by the fact that Asia has a higher birth-rate than any other part of the world, and that as a result of the progress made in the realms of medicine and hygiene, it has an increasingly lower mortality than before. Thus it would appear that the numerical superiority of the Asiatics, over all the other nations, is destined to make steady and continual progress.

In Hong Kong alone, the population increased by 129,000 in 1958, thus attaining a total of 2,806,000. This increase is accounted for by the fact that there were 86,070 births in excess of the number of deaths, plus 43,156 immigrants. The number of births registered in 1958 was 106,624, compared with 97,834 in 1957, i.e. 38.8 per thousand compared with 7.5 per thousand deaths.

At the end of 1958, there were 418,546 pupils in Hong Kong schools, an increase of 34,380 over the preceding year, and in spite of that increase, it is computed that there are some 70,000 children of school age, who do not attend school at all. These statistics may be taken as a norm for most Asiatic countries.

Influence of Atheistic Propaganda

As a result of over-population and poverty, many of these children are the victims of hunger, disease and ignorance, and, perhaps more than elsewhere, are subject to those evils which, in greater or less degree, are the common lot of all mankind. As 98 per cent of these children are pagans, or at least not within the fold of Holy Church, they are particularly susceptible to the influence of atheistic and materialistic propaganda, which is becoming more and more widespread in all its forms.

Of all the means of influencing the soul of the child, the printed word is one of the most important. In Asia, as elsewhere, the news-vendors present a tempting display of illustrated papers and periodicals published especially for children, but only too frequently with an eye to profits, rather than to the instruction of the child. They appeal to the lowest instincts, depicting scenes of brutality, hate, violence, and sensuality, to attract an ever-widening circle of readers. Far from stimulating the mental and moral

development of their young readers, such publications only tend to brutalize and degrade them, and, unfortunately, in all the towns of Asia, we find ever-increasing sales of papers and periodicals which seek to instill an ideology utterly foreign to Christianity, together with atheistic concepts of man, science, and history.

This false mysticism is openly exploited. Papers and periodicals make no attempt to disguise the propaganda, attacking all opposing doctrines by mockery and criticism, throwing into high relief the progress of certain countries, and stressing certain values such as technical and scientific progress and efficiency to the detriment of others which are more important. More often than not, it employs the most insidious means of reaching its young public, through stories, articles and newspaper reports. The danger lies in the fact that regular reading tends to form the judgment and influence the conduct of the child. Educators, desirous of eliminating this grave danger, are faced with enormous difficulties, for it is almost impossible to trace publications to their source, though it is obvious that more than half of them have the same origin, disguised under different addresses.

No matter who the authors may be, or what may be the value of the journals, there is no doubt that all of them influence, to a greater or less degree, the minds of their young readers. The heart, mind and sensibility of the young child is like soft wax, upon which good or bad impressions are readily imprinted. All he reads and sees penetrates through the eyes to his imagination and memory, there living again in his inner consciousness, sustained by dreams of adventure. As the child is not only extremely deceptive, but also endowed with great powers of emulation, he will imitate not only the sentiments, but also the deeds of those characters that appeal to him and excite his imagination, e.g. the heroes of the stories he reads. The truth of this has been proved time and time again in our own experience, and these journals are published with such regularity, are printed in such gay and attractive colors, and produced at such a low cost, that they excite in the child the desire to read them, and pore over the attractive illustrations.

A Catholic Magazine for Children

We must face facts, and acknowledge that our children are deeply influenced by what they see and read. How many bad habits formed in childhood have their source in indiscriminate reading! In face of this flood of ideological and commercialised publications for children what steps should be taken? In the first place we must continue to utilize, with confidence and perseverance, the traditional antidotes of religious education: catechism, schools and various parish activities. It is not sufficient, however, to destroy without rebuilding, and it must be admitted that we have done very little in the way of providing healthy reading matter for children, and especially for pagan children who constitute practically the sum total of the children of Asia. There are good and well-edited periodicals for adults with pages or articles adapted to the mentality of young readers, but none that were published especially for Catholic or pagan children.

Then, in 1954, the Sisters of the Foreign Mission of Our Lady of

Lourdes Parish, Hong Kong, organized Sunday afternoon meetings of the Parish children, with a view to interesting them in Catholic Action in a way suitable to their age. Not having anything in the way of Chinese periodicals for children, they made use of those published abroad, translating the text into Chinese, and putting them at the disposal of the young members. This proved to be a great success, and the children were always looking forward to the continuation of the stories, related in comic-strip style.

In 1955, His Lordship, Archbishop Carlo van Melckebeke in Singapore, began publication of the *Hai Sing Po*, a bi-monthly periodical for adults, and asked us to help with a supplement for children. With the help of the International Child Bureau (BICE) and the "Coeurs Vaillants" organization, we were enabled to produce in November 1955, the first edition of a paper for Chinese children, called the *Lo Feng Po*.

Following its publication, there was an immediate demand for an English edition, from the many missioners working in Malaya, and in response to their desire, we published the *Joyful Vanguard* in 1956. In May this was supplemented by an edition in Thai, the *Kong Ngna La Ren*, which was disseminated throughout Thailand. The next appeal came from Saigon, from His Excellency Mgr. Hien, Vicar Apostolic, who desired an illustrated paper for Vietnamese children. In close collaboration with Rev. Father Nho, the *Tre Xanh* was published in early summer, and distributed throughout South Vietnam. In autumn of the same year, a fifth edition in Tamil rejoiced the hearts of the little Indian children.

As a result of an article in "Christ to the World," other enquiries were received which led to the publication of two further editions, one for Korea *O Rin Y Sin Moun*, and the other for Indonesia, the *Praba*. Unfortunately, the grave turn of events in Indonesia at the beginning of 1958, has, up to the present, put a stop to all communications, with the center in Jogjakarta.

Aims of the Periodical

Our publications have now attained a total circulation of 50,000 copies in 6 editions, which do much for the formation and entertainment of Asiatic children. Progress has been made not only as regards the increased circulation of these editions, but also in their production, which has been greatly improved by the organization of a specialized staff. Colored strips, specially designed by Chinese artists have been substituted for those previously received from abroad; it has been increased in size from four to sixteen pages, and has been reduced in form to a handier size. Our intentions and aims in furthering the publication of these periodicals for children might be listed as follows:

1. We desire that they should be read by *all* Asiatic children, for all have the right to happiness, truth, love, and a heavenly reward. We desire, at the same time, to interest each child, hence we make our publications as colorful, attractive, and interesting as possible, so that they may appeal to the little ones. Our efforts tend, first of all, to give them real enjoyment, and for that

reason our journals must enable them to pass some pleasant moments of relaxation. It is not our aim to take upon ourselves a work which can best be done by the school or the parish, namely the giving of a profound religious formation, but to provide clean and interesting reading for their leisure time. If Christ, through our means, gives them true Joy, who will deprive them of it?

2. The publication seeks to provide a certain moral training. In general, Asiatic children need to be taught to appreciate the nobility of work, so we endeavor to instill in them a courageous attitude towards life in general, and to their own personal lives in particular. Our periodicals must be dynamic—Christianity does not render men inert—and to that end we make use of thrilling adventure stories written by specialists in the art of writing for children, hoping thus to appeal to our Asiatic readers, by creating an atmosphere of courage and daring. We are deeply concerned about that multitude of little ones of whose existence we are made aware by reports of the situation in Asiatic countries, and we hope by our efforts to instill in them a real appreciation of courage and self-forgetfulness; to initiate them into the true Christian spirit of mortification and self-denial.

3. We hope to give a breath of Christianity. There is no question here of the direct apostolate, for as such, it would rather repel souls that are still far from the true Fold. But by means of our periodicals, we breathe, so to speak, a spirit of Christianity, love, union, dedication service, and mutual respect. Our greatest desire is to prepare the way, by uniting all those young souls in one ideal, so as to gather them subsequently into the Christian community, and thus present them in a body to Our Lord. Already certain results are manifest in the correspondence carried on with our readers, in putting them in touch with one another, and with European children, if they so desire.

4. We endeavor to prepare them for the future. In trying to make our readers happy, courageous, and better in every respect, we are working for the moral improvement of Asia, and of the world in general, and in addition we are preparing them for the future. Our most fervent desire is that the pagan children should be led to Christ, and the Catholic children to a greater zeal in His interests.

5. Our periodical is a weapon of Catholic Action in the hands of the militants and in those of the masses. Its aim is to uplift, from the human point of view, by developing the personal value of each reader, the sanctification of each and every soul, and the spiritualising of every walk of life. This end can be attained only by creating a greater bond of unity, more ardour, and more happiness.

6. Above all, our aim is the good of the child in the manner that God wills it. We sell our journals at a price that just covers the cost. The children of Asia are so poor and needy that there can be no question of benefiting other charitable works from the proceeds of our sales. On the contrary, we could not meet our liabilities, were it not for the generous help we receive from others. Without this help we should be obliged to confine our efforts to catering to the rich which is not our aim. We desire to help all children, but especially the poor.

Colaborators and Format

The Sisters are our right hand, and it is they who do most of the editing. They are helped by a Chinese staff for the production of the *Lo Feng Pao*, and an English-speaking staff for the *Joyful Vanguard*. As for the editions in other languages, they are sent to their respective centers where the editors choose what they consider the most suitable for their readers. The actual printing, is done in our own printing press so the entire publication depends on a close collaboration among educators of all races, and in all walks of life.

Archbishop Carlo van Melckebeke gave us invaluable aid in launching our enterprise, in fact, without his help, nothing could have been done. The Missionary Press helps us with loans that cover part of the copyright dues and mats. Without this aid we could not have embarked upon the publication of the other editions.

For the choice of contents, we employ the usual techniques, suitable to the requirements of our young readers: games, stories, poems, articles, songs, practical handwork, sports, science, . . . all presented with plenty of color, life, and vigorous warmth by ardent, and dedicated children, who radiate happiness around them, and inspire their comrades with something of their own spirit.

The subscription rates are as follows, with special quotations made for dioceses:

Price per copy:	H.K. 0.20
Malaya 0.10	U. S. 0.04
Annual Subs.	
H.K., Macao, China	H.K.$5.00
Asiatic countries	U.S.$1.00
Other countries	U.S.$2.00

15 per cent reduction for 10 to 99 subscriptions.

20 per cent reduction for 100 or more subscriptions.

Our task is a difficult one, and we need the collaboration of all the apostolic educators of Asia. To attain better results, we need a bigger and more specialized staff. It is no easy task to write for children, and authors capable of interesting them are rare. The style and expressions must be simple, and they must be able to handle a plot at once simple and intriguing. Above all the language must be lively, but correct.

To find artists able to undertake the illustrating of our periodicals, is also a problem, for the work must be done well, but at the same time, done quickly otherwise the cost becomes prohibitive. In a word, such publications require speedy production, absolute regularity, variety of illustrations and reading matter, and a very low selling price.

Since our publications are destined to reach readers in many different countries of Asia, political situations require the greatest discretion on the part of the publishers. We depend upon all the educators who handle our journals to send us articles or stories written by their students. Each article, story, or photo, printed in the *Joyful Vanguard* is paid for, as a further incentive to an increase in distribution.

Distribution Throughout all Asia

We assure a regular supply of copies to your Center, but the good that our journals may do is in direct proportion to the extent of their distribution. We have suggested

that they be distributed in the various parishes; sold at Church doors, and in the schools; and that parents be urged to buy them for their children in preference to irreligious publications. We all have a certain innate repugnance to "propaganda," but if we fully realize the importance of good reading, and its influence on the lives of our children,—and on their eternal destiny—such considerations will enable us to overcome this natural dislike of "boosting our products." To help our promotors, we send posters and back numbers free of charge, to any parish or school desirous of availing themselves of the offer. We ask only the cost of postage.

Even when the periodical has reached the hands of the child, our task is not yet finished. We must help him to appreciate what has been printed for his benefit, pointing out to him all that it contains for his instruction and amusement. This can best be done by his teachers, for our journal can be used to illustrate Catechism lessons and to drive home moral principles. They can also be of great use in organizing educational activities for leisure moments: games, handwork, stories etc.

The author would be grateful for your suggestions and criticisms, with a view to making the *Joyful Vanguard* an efficient instrument in the hands of all who are engaged in the instruction of children.

Education of Youth

It is to be borne in mind that nothing is more efficacious in winning for missioners the confidence of fathers and mothers than devoted care bestowed upon their children. If the minds of the young are moulded to Christian truth and their characters fashioned according to Christian virtue, they will enrich and bring distinction not only to their families but also to their communities. It not rarely happens that if the life of a Christian community be in any way remiss or lax, they succeed in restoring it to its pristine vigor. . .

An equally useful service is the dissemination of timely publications. It is scarcely necessary for Us to dwell at length on this point, for everyone knows how effectively newspapers, magazines and reviews can be employed either to present truth and virtue in their proper light and thus to impress them on men's minds, or to expose fallacies masquerading under the guise of truth, or to refute certain false opinions which are hostile to religion, or which do great spiritual harm by a distorted presentation of vexed social questions. Hence We warmly commend those Bishops who interest themselves in the widest possible distribution of printed works of this sort which have been carefully edited. Though much has already been done in this regard, much remains to be done.

— *Pope Pius XII; EVANGELII PRAECONES*

The charitable activities of the Church in Korea help implant in converts an idea of Christian social obligations —

SOCIAL ACTION IN KOREA

— By Most Rev. Paul Ro —

IN speaking of the role of the Church, especially concerning social action, we must always bear in mind that the Church is primarily a divine institution which guides us heavenward, and that worldly affairs must occupy only the second place. Evidently we all agree it is not for the Church to construct the temporal, but, as Father Montcheuil says: "We must make a separation of the two domains, that of Caesar, and that of God. If that is a distinction between the two, there is also a certain subordinating relation between them." Having received the sacred trust of the truth and a spiritual mission, she cannot be disinterested in what may facilitate or hinder her task: the temporal.

According to God's plan, men ought to live according to the divine commandments to work out their salvation; they ought to practise justice, which includes social justice. Even if injustice and persecution are included in this plan of God, the Church has the constant duty of announcing and attending to the execution of social justice.

Special Problems of Korea

In Korea, there are quite a number of problems. Korea is like a bridge which connects the immense continent of Asia with the south-eastern Asian countries, especially Japan.

Before the war, 29,300,000 Koreans lived and found all they required for their maintenance on the 220,741 sq. km. (in the south: 123,874 km.). The geographical position is not only the condition for the important cultural influence of China, but also the reason for the political situation of the past and the present.

No one ignores the fact that the agreements of Yalta and Potsdam have made of Korea a divided country, and this division has been accentuated by the war of 1950/53. To cut up a living organism, like a country and its people, necessarily brings on grievous consequences, which border on misery and death.

Thus in the South there is the Republic of Korea with its democratic government, and in the North is the communistic Republic, which forms a part of the satellite states of Russia, with a most rigorous socialist regime.

Due to the geographical structure of the country, the natural resources, permitting industrial development, and the rehabilitation of Korea after the Japanese occupation, were to be found in the North, where three-fifths of the population could be located, while the South was exclusively agricultural, and also less populated. The war resulted in a considerable migration, and at present 21,756,630 of the inhabitants are to be found in the South. All com-

munications with the North have been cut, although many have relatives beyond the famous 38th parallel. It is not only a question of a separation of families, which already entails serious problems, but also an overpopulation of the South, where the scarcity of resources can neither satisfy the vital necessities, nor provide work for all, nor permit a rehabilitation of the nation.

According to statistics, 4,000,000 men are in dire misery, not even having what is absolutely necessary for human living, and a good number, though having work, live in great insecurity. Up to the present, there exists practically no social legislation which could gradually improve this situation. Besides, it is necessary to mention the presence of the American and U.N. armies. It is evident that to the economic problems demanding immediate and future solutions, must be added the grave moral questions that require no less attention.

The Church is faced with problems such as these which at times seem hopeless, and that, in the midst of a people imbued with the ideas of Confucius, but practically devoid of any religion, even non-Christian. A brief review of the history of the Church in Korea, will make for a fuller understanding of her reactions and subsequent preoccupations.

Catholicism was introduced at the end of the 17th century by some Koreans who formed part of the official envoy to the court of Peking, from where they brought back Christian books. Missioners who went there later, found a considerable Catholic community, and, despite terrible persecutions, were able to continue to propagate the faith. Only in 1880 was there peace, followed immediately by a flourishing period which again diminished during the Japanese occupation. Today there is a real movement of conversion, with which the all too few Korean and foreign priests cannot cope. The events of the past years, anxiety in the face of the problems of life and suffering, and, in certain circumstances, the attitude of the Catholics have awakened interest in religion.

At present, southern Korea has eight Vicariates, with 354,843 Catholics, 1.6 per cent of the population; before the war, there were 170,000 (0.8 per cent). Many are sympathetic and interested in the Church's point of view regarding various problems.

Role Played by the Church

The Church, a perfect society, and consequently the only judge of the means to be employed to attain her ends, will, therefore, be preoccupied with social questions. The Holy Father, Pope Pius XI, in his *Quadragesimo Anno*, affirms that being the Pope he has "the right and the duty to pronounce, with sovereign authority, on social and economic problems." Though a minority in Korea, the Church must fulfill her function as the leaven which influences the masses and it is not difficult to see how heavy her responsibility is. There is good reason to reproach the Korean Catholics for their apathy in social problems. In fact, each baptized Korean is more preoccupied with his personal salvation than he is with his surroundings. Perhaps it is because of his restricted formation, and probably he is ignorant of what we may call the insertion of the Church into the world. But there are some intrinsic reasons for this attitude.

First of all may be mentioned the long period of persecutions, when, faced with an uncertain future, only the essentials were required. This mentality is more or less peculiar to the old Catholic families, less apostolic than the converts, and which is fortunately slowly disappearing. Another reason, and a sounder one, is the influence of Buddhism and the civilization of Korea. A real Buddhist takes no further part in social life, but endeavors to forget, as far as possible, all material necessity in his desire to attend only to spiritual activities. To him, social preoccupation is baneful. Buddhism was the official religion in the kingdoms of ancient Korea, and its spirit has still some influence, be it ever so small. At the beginning of the Ri Dynasty, Confucianism made its undisputed entry into Korea, and in this spirit Korea lived, and still lives, as do other countries of the Far East. "To perfect oneself intellectually" is one of its maxims, which explains the esteem for all that is spiritual, and the contempt for what is material, especially work. An attitude so deeply rooted in the Korean soul, will not be uprooted in a day, nor in a short time, even though western ideas are no longer unknown.

At the dawn of Catholicism in Korea, Catholics were thus predisposed to see only the purely spiritual side of religion, without troubling to introduce it into their daily and social life. Even now, there is the tendency to separate the soul from the body. Moved by such a comprehension of Christianity, they limit themselves to increasing the number of conversions, neglecting the means of Christianizing the different domains of life. Stress has been laid upon the propagation of the faith,—and not without success —but the social problems have passed unnoticed.

Establishment of Social Services

During the first three or four years after the war, there were no means of organizing any social work, on account of the disorder in the country. The long Japanese occupation has contributed to diminishing the true national spirit, and even now we feel the lack of capable leaders and competent men able to take initiatives on a large scale, in social as well as in other affairs. Undoubtedly the existence of the 38th parallel, and the possibility of another war has paralyzed all effort, and, as all the country knows what war means, the people work for themselves first. Nevertheless, it is encouraging to witness the initiatives already taken, and the work performed by the Catholics.

Besides thirty-two orphanages, with their 2,997 orphans, there are twenty-six hospitals and fourteen dispensaries, where numerous patients daily receive the necessary care. These two kinds of institutions have been functioning since the arrival of the religious in Korea, right after the persecutions. All the others are of recent date, having been introduced after the war.

Homes for the aged are a novelty in Korea, and five have already welcomed 219 inmates.

Four leper-houses, with 3,184 lepers, are entirely financed by the Vicariates. Quite a remarkable fact is the creation of a motorized service for the lepers, which benefits many leper settlements.

The team is composed of Koreans and foreigners, who work according to the methods of Sister Marie-Suzanne.

The enterprise undertaken by the Brothers of the Congregation of the Korean Martyrs is most original. About a year ago, they began to assemble the children of a slum district who were too poor to attend the public school, in order to give them free tuition. Little by little, they also started classes for shoe-shine-boys. Now, the parents of the district are following the evening courses, so as to better understand their duty as parents, workers, etc. Practical courses enable the unemployed, both young and old, to earn their living. The development of this work is leading to a popular education and a social service adapted to the district. For the same purpose, a French priest has founded, at Po Hang, an institution where the young, especially the handicapped, are prepared for life and for work. In this institution, Sisters, orphans, handicapped adolescents and the aged work together.

After the war, not only were more orphans to be found, but there arose a new problem: that of war widows. Several undertakings in their favor were attempted at Kwangjou, Pusan and Seoul. The problem of finding work for these women, and of disposing of their products, necessitated the abandonment of that enterprise. Apart from a few exceptions, no satisfactory solution to secure efficacious and continued assistance has yet been found. In this category may be included the women abandoned by their husbands.

The presence of a foreign army often leads to moral abuses. Happily, the Sisters of the Blessed Korean Martyrs have founded a home resembling the asylum for young prostitute (about 300,000 in Korea; half th number at Pusan) at Pusan.

Social Action by the Laity

Mention must also be made of cooperative society for the fisherme of Kwangjou. A kind of social scho for young girls was inaugurated by Korean priest in the Vicariate Seoul. The first members are alread at work, mostly in the country.

As for movements of Christia workers, there is a humble beginnin of the JOC; a group of nurses a now being prepared to work amon the young. During the visit of M Cardign last November, they mad their promise. There, more than els where, the lack of leaders is felt.

We cannot terminate this enumer tion of work accomplished, witho thanking the Catholics of the U.S and other countries for their continue assistance. By the intermediary the NCWC, they have contributed the relief of the great misery cause by the war. NCWC has distribute enormous quantities of provision clothes and medicaments. Multitud are still receiving daily hot mea prepared in the 110 feeding station After coming to the aid of the mo urgent needs during the past fe years, the NCWC is now plannin social organizations, in cooperatio with the different Vicariates.

If we recall the responsibility of th Church and if we consider the spi which animates the Catholics of Kore we may say that the first and mo important thing to be done is awaken the social conscience of th world. Mgr. Byrne, the first Apo tolic Delegate in Korea, had a ve

lear knowledge and grasp of the ituation when he began by ordering he translation of the *Rerum Novarum*.

As a first step in the right direction, ve must see to the translation and liffusion of the encyclicals and social nstructions of the Sovereign Pontiffs, s well as the descriptions of social ction in other countries. This prop-gation by printed matter must be ccompanied and sustained by an ntense effort in verbal encouragement. The social doctrine of the Church, its oundations, applications outside the ountry and concrete examples of ossibilities in Korea, must be repeat-d for a long time, in order that they ay be known, understood, accepted, nd finally put into practice.

We must, right now, strive to em-hasize the social viewpoint in the ormation of seminarians. The future riest must receive a solid instruction hich, later on, will permit him to nalyze concrete situations and to ndertake reasonable projects to effect heir solution. As for the priests who re already there, it would be desir-ble to assemble them for a session, ither after their annual retreat, or at ome other time.

For the formation of the laity, we ust have recourse to all the existing rganizations and encourage the mem-ers to radiate in the cities and the ountry. If necessary, it would be ell to begin by training a limited umber of people whom we should ave less difficulty in instructing. The ajority have neither the ability nor he necessary intelligence.

We must emphasize the fact that he Church is not attached to any olitical party, and this must be roved by an attitude which will onvince the Government. Thus new projects will not be regarded with suspicion, and perhaps other move-ments could be more readily intro-duced. For the same reasons we must, for the time being, give up the planning of syndicates.

Planning for the Future

It seems that cooperatives and, eventually, social banks are the in-stitutions the most urgently needed. When we speak of cooperatives, we must not only think of the artisans, fishermen, workers, etc., but also of the agricultural workers, so numerous in Korea. We need experts who can demonstrate the maximum utilization of production, and who can in-troduce modern improvements and conditions of work, that can be adapted to the mentality of the country. Evidently movements like the JOC and MOC must be encouraged everywhere.

Finally, Catholics can be a living ex-ample by paying a living wage, showing interest in their workers and employees, and especially in an equal distribution of the goods received from abroad. Social action should have as its purpose the defence of justice, and of men's rights, that all may be enabled to live in the way that the dignity of man demands, thus facilitat-ing their approach to religion.

Charity, again, will counterbalance lack of means, and will suggest to us the best thing to be done when we are faced with a situation which, humanly speaking, seems to be a hopeless cul-de-sac. Catholic social work must be more than mere philan-thropy, for it is not motivated simply by sentiment and by qualities which, no matter how noble, remain purely human, but by the love of God.

In mission areas the first instruction given to catechumens must utilize the Biblical approach and not the catechism —

THE BIBLE STORY AND THE CATECHISM

— By Rev. Martin Ramsauer —

GIVING "Religious Instruction" is frequently called teaching "Catechism". This identification shows to what extent the catechism, the little book containing the Catholic teaching in questions and answers, has become the basis for our instructions.

But despite the fact of such a widespread use, there is the feeling among many that the catechism, as we have it now, is not the ideal book for instruction, at least not for the beginning: The catechumen is not yet "ready" for it.

The catechism is said to be dry, too abstract and difficult for the beginning. True, the catechism has limitations, but the catechism is only a means, a tool in our work of instruction. And as no saw can be used for every material, so also the catechism, as one of the means for religious instruction, is not fit for just every type and condition of religious instruction. It would be unreasonable to demand from the catechism a greater efficiency than the authors wanted to give or could give.

Let us see for whom and for what purpose the catechism was originally written, and compare this with conditions and needs in the missions. Then we will be able to judge properly about the catechism as a means in the work of our missionary instruction.

Catechism Too 'Advanced'

For whom and for what purpose were the first catechisms written? — They were written for Catholics, with the aim of instructing them better. Such was the purpose of St. Peter Canisius. In other words, those early catechisms (and our present ones are only modifications of them) were written for people who knew something of their faith. Although most of them never received any intensive systematic religious instruction (since only few went to school), they knew the essentials of our faith by living in a Catholic community and practising the faith. What they needed was a deeper and more reflex knowledge, that they might stand firm in the time of heresy and in the hour of temptation, knowing where and what the true faith was.

Here already appears the difference from our conditions in the missions: Our audience are not Catholics, but catechumens. And sometimes, perhaps, they cannot even be properly called catechumens, since they come only out of "curiosity." In any case, they are people who have no, or hardly any, idea of the Christian religion. To instruct them does not mean to "deepen" or to explain further what they already knew or practised, but to teach them something entirely new; something that

has never before come to their attention.

If we compare conditions in the missions with those in Catholic regions, the teaching for catechumens has to be truly a "first" and "basic" instruction, while a catechism (because it is written for Catholic people) could be called an "advanced" instruction, since a good many things could be and have been supposed.

This condition for an "advanced" instruction, we have to admit, is no longer as widespread today as in the time of Canisius. And this is precisely one of the main reasons why there is such a need for a "new" catechism, in view of the new conditions in so-called Catholic countries.

A fortiori we will understand that catechisms written for "advanced" conditions (and our present catechisms in the missions are only slightly modified translations of them) are found too abstract and difficult for mission conditions. But there immediately comes the question: How could such an "advanced" book be introduced for instructing catechumens in the missions?

The best answer might be this: The catechism was considered a handy summary of our faith which had been useful in Catholic countries,—why should it not be useful in the missions too?

The gap between the conditions here and there was probably not considered as an impediment: it was the same faith to be explained—why not the same summary? And as far as the difference was noticed, it was—no doubt—considered part of the missionary task to cope with this typical mission condition.

And here, far from blaming other generations, we have to admire what they achieved with their simple means, supplying by their own effort and experience what their tools could not give. It indicates also, how beyond any (and even the best) book of instruction, their living example was a motive for the mission people to accept the Catholic faith. Missioners "demonstrated" by their life what the Catholic faith means and is worth. By this demonstration the pagans were psychologically prepared to have the Catholic religion explained by even a catechism book for the "advanced".

Proper Adjustment Needed

But modern civilization has changed many conditions in the missions. Greater intellectual maturity of the people to whom we bring the faith, and the desire to adjust our own means better to the norms of religious education, demand that we seek more suitable forms and approaches in the work with catechumens.

What is the condition of a catechumen? With whom could he be compared? If the course of instruction right from the beginning follows a catechism, the catechumen could be compared with a man observing the construction of a large and rather complicated plant without having seen the plan of construction and without knowing the purpose and the functioning of the individual part in relation to the whole. To watch the construction growing under these conditions is, to say the least, monotonous.

But the moment our man is shown the plan of the whole construction and has perceived the purpose of all

the individual buildings, he can easily understand the "what" and "why" of each part in the whole construction. And besides: he now no longer finds it "monotonous"; his interest has changed.

The same applies to the systematic teaching through the catechism. Before going into details, the catechumen has to be shown the "plan." Our catechisms, generally, do not provide it, but presume it. Only after the marvelous plan of God's love which calls us to the never ending, blissful union with Him, can all the details which fill the catechism in a rather abstract-logical order, be understood properly, and seen in their meaningful relation to each other.

How can this basic idea be given before the systematic teaching of the catechism begins? How were the catechumens instructed before catechisms existed? Saint Augustine left an instruction on how to deal with catechumens. We will see what he says.

He gives this advice:

"When anyone is to receive his first catechetical instruction, he shall be given the complete history (of salvation), starting from the place where it is written. 'In the beginnig God created heaven and earth' down to the present period of the Church." (De catechizandis rudibus c. 3 n.5) Giving this advice Saint Augustine recognizes and imitates the original form, in which God gave us his revelation, which follows an historical structure.

We are sent to make known God's revelation as the message of our salvation. Considering the objective part of this our salvation, i.e. what independently from our cooperation is done by God in order to save us, we find a long series of divine manifestations—in history—all aiming at this: to restore what sin had destroyed and to appeal to our cooperation so as to impart to us salvation (2 Cor 5:20; Mt 23:37).

Even before the doors of paradise were shut, God had already promised salvation: This was the beginning of the Good News. Through His messengers, the prophets, God kept the faith alive and nourished the hope throughout the centuries, until, "when the designated period of time had elapsed, God sent his Son...in order to redeem us" (Gal 4:4).

And our Redeemer's life and teaching, His death on the cross, His resurrection in glory, and the sending of the life-giving Spirit, are historical facts, done in history for our salvation. Since these works were done in history, our message of salvation—recounting God's works, and by this appealing to men to accept the gift of God—becomes the "story of our salvation."

Past and Present History

But God's works for our salvation are not simply "past" history. They are still present. More than any other historical event they reach into our times, into our life, into our personal salvation. Christ's work as Savior is not restricted to that day when He "was delivered up for our sins, and rose again for our sanctification" (Rom 4:25), but "Christ is present at the august sacrifice of the altar both in the person of His minister and above all under the Eucharistic Species. He is present in the sacra-

ments, infusing into them the power which makes them ready instruments of sanctification..." (Mediator Dei n.20). How "real" this is can be seen from the teaching of Holy Scripture.

Salvation is not given to us, simply because we "believe" what was said and done centuries ago, but by becoming Christ's members and branches in Him the Vine—through baptism (cf. Mk 16:16). Why through baptism?

Baptism is the sacramental sign chosen by Christ to signify and effect a true union with His death, resurrection and glorification, so that by a mystical union with His works of salvation we would be given the fruit of His redemption: "Do you not know that all of us who have been baptized into union with Christ Jesus have been baptized into union with His death? Yes we were buried in death with Him by means of baptism... Now since we have grown to be one with Him through a death like His, we shall also be one with Him by a resurrection like His." (Rom 6:3-5). "Together with Christ and in Him, He raised us up and enthroned us in the heavenly realm" (Eph 2:6).

Thus the story of our salvation is not finished with Christ's life on earth. Christ's work of salvation reaches into our life and further, till the moment of the last man's salvation. Thus telling the story of our salvation means "starting from the place where it is written: 'In the beginning God created heaven and earth' down to the present period of the church" (St. Augustine loc. cit.) and—so we may continue—up to the day "when He (Christ) will hand the kingdom over to His God and Father" (1 Cor 15:24).

Christian teaching, the message of our salvation, is therefore, in its very essence, not a "religious system" or a "philosophy of life" as some other religions are, particularly those based on moral principles, but it is primarily God's story with man; telling what God has said and done and is still doing for our salvation.

Christian teaching was to tell the story of our salvation. Therefore Saint Luke "presented the drama of events that have come to a climax among us" and "after accurately tracing," wrote "a consecutive account" in which he spoke of "all that Jesus did and taught from the beginning until the day on which He was taken up. . ." (Lk 1:1-3; Act 1:1f.).

And thus we understand why the one to take the place of Judas had to be, in the words of St. Peter, "of these men who have been in our company all the time that the Lord moved about among us. . . a witness of His resurrection" (Act. 1:21f.). Only one who could fulfill these conditions was qualified to be elected apostles one sent by Christ "to preach the gospel to all nations" (Mk 16:15).

We have examples of such historic accounts in the instruction Saint Peter gave to the first gentile converts (Act 10:34-43) and in the sermon Saint Paul preached at Persidian Antioch (Act 13: 16-41). And did not Our Lord Himself use the historic approach rather than concepts and definition to explain the mystery of His redemption, to the two confused disciples on their way to Emmaus "Beginning with Moses and going right through the prophets, He interpreted to them whatever is said about Himself anywhere in the Scriptures." And the

result? "Were not our inmost hearts on fire, they said to each other, as He spoke to us by the way, explaining to us the Scriptures?" (Lk 24:27. 32) Thus Christ used the Bible or the historical approach as the basis for His religious instruction.

Two Ways of Using Scripture

We have seen that proclaiming the Good News of our salvation means to declare the wonderful works of God, His words and actions in history, which effect our salvation. We have in Holy Scripture the "authentic" historic account of the works God has done (and still does) and the words He has said (and continues to say). The Holy Scripture contains the story of our salvation as told by God through the inspired writers.

In our religious instruction God's own story of our salvation can be used in a double way:

1. We may take some of its passages as illustrations or proofs for our explanation. In this case while we "quote" Holy Scripture, we do not follow the order of the Bible, we only use its authority for a certain point in our teaching; but our teaching would have its own, different arrangement. This is frequently done in catechisms and other systematic expositions.

2. We may keep the historic sequence as given in the Bible, and follow ("repeat") in our course the instruction God Himself gave to lead us to salvation. This latter is called instruction through the "historic approach" (in distinction from the "systematic approach" through the catechism).

In using the Bible for instruction through the historic approach we have to distinguish the Bible Story from Bible Stories. To achieve our aim of telling the story of our salvation it is not sufficient to choose the most dramatic and interesting or even most edifying single events. Thus we might take many stories from the Bible. But would they bring out what God has done—in words and works—for our salvation? Consequently we have to select in accordance with this aim: to see God at work for our salvation. This aspect will knit many events into *one* Story: God's dealings with man, the story of our salvation.

What Saint Augustine advocates and the apostles already employed, was the Bible Story, which has very little to do with "colorful" Bible Stories.

Which of the two means, Catechism—or Bible Story shall be used in a course of instruction for catechumens? The catechism, we have seen, is "advanced" teaching. To be ready for the catechism, the catechumen has to be shown the "plan"; has to be given an orientation, before the systematic teaching can begin fruitfully.

Could the Bible Story serve that purpose? We think so. It does not have the shortcoming of the catechism. To undersand the Bible story, no other previous religious teaching is required. Through just the Bible story we are able to unfold God's plan and work, before the eyes of our catechumen, who thus can be led to realize how great God's love is, and submit Himself entirely in joy and gratitude and faithful service.

This way of instructing is *substantially complete.* From the Bible story we can draw all that is necessary for

salvation, because it gives substantially all that God has revealed for our salvation; and what is not explicitly contained there, can easily be supplied from Tradition.

The Bible story has also the *unction and power* which is proper to the word of God, and which the catechism teaching does not have to the same degree.

Furthermore: the Bible story is *concrete and direct.* We see God acting, we hear Him speaking. God's own way of teaching us has not been surpassed by any human teacher. In this point particularly we feel how different is the catechism which gives us in systematic order the results of a preceeding reflection: abstract statements, conclusions, definitions.

But the Catechism also has its advantages over the Bible story. In order to give to our catechumens a *mature, reflex knowledge* of our faith, as is desirable for all, and for most of them necessary, we cannot dispense with the systematic study of the catechism. For this purpose the study of the Bible alone, would be insufficient.

Catechism Versus Bible Story

To the question, what means should we use for a most fruitful Religious Instruction, it would seem that there is actually no alternative.

We desire to bring the catechumen to a mature understanding of his faith —and for this we need the catechism. But the catechism is too "advanced." The catechumen first needs an orientation, to be made familiar with God's design for our salvation, to be able afterwards to evaluate the catechism properly. This orientation is best done by an organic, historic unfolding through the Bible story.—Thus we come to a combination of both.

The arrangement of giving first the Bible story and then the catechism leaves us the very advantageous possibility of stretching the Bible story over a greater part, or (in special cases) over the whole time of the catechumenate and to drop, if necessary, the formal teaching of the catechism, except for a very few substantial formulas.

In choosing the right means we shall not forget this: The aim of our teaching is not to give the best definitions and the most complete distinctions, but to show God's love for us and thus to challenge man's heart to serve God with all his powers and faculties.

This is what Saint Augustine had in mind when he gave his instruction "De catechizandis rudibus." And this aim is certainly easier and more effectively achieved by re-telling the story of our salvation than by too much emphasis on catechism question. These are the words of Saint Augustine; directing us towards the right attitude in our teaching—and choosing the best means.

"What greater reason could there be for the Lord's coming than that God might manifest His love for us and ardently recommend it; because when as yet we were enemies, Christ died for us. . .

"With this love then, set before you as an end to which you may refer all that you say, so give all your instruction that he to whom you speak by hearing may believe, and by believing may hope, and by hoping may love."

A program of advanced instruction and formation is needed for our catechists following their preparatory training—

DEVELOPING OUR LAY CATECHISTS

— By Rev. Johannes Hofinger —

TO master their difficult catechetical task, our catechists need a thorough training. This fundamental requirement cannot be evaded. Especially in the missions where so many catechists are needed and necessary aids are lacking one is tempted to be content with a rather primitive training of lay catechists. Inadequate formation of catechists has borne regrettable consequences at all times; to a much higher degree will this be the case in our day, when the general cultural level in the mission-countries is rising rapidly.

Apart from the exceptional cases, a poor catechetical and religious preparation cannot be supplemented sufficiently in later years. It will stay with the catechist all his life and be a source of much trouble for him, and, maybe, still more for the missioner. It is a case similar to that of too early baptisms. In individual cases, deficient preparation can, perhaps, be supplemented to a large extent later on. But as soon as precipitation in baptizing becomes a far-extending practice, it will be of deplorable consequences for the work in the missions. The momentary apparent progress will have to be paid for later on without fail by unpleasant reverses and heavy lasting hindrances.

Yet, a thorough and preparatory training is not the only requirement. Even the best catechetical formation calls for adequate further training and guidance of the catechist in service. This, is, of course, especially important if the previous training confined itself to the necessary minimum requirements or, to even less. Yet, though emphasizing the necessary preparatory training one may venture to assert that, in general, an average training followed by a first-class further supervision and guidance stands the test better in the missionary apostolate than a first-class preparatory training without furthed training and guidance. At any rate, the one may not be neglected for the sake of the other, but both must be duly emphasized. Actually, the training of lay catechists in the missions rather frequently falls short of the ideal. This cannot be changed abruptly, though one has to exert all efforts to attain it. We are obliged all the more to minimize and eventually remove deficiencies in the early training by a first-class additional instruction. In the following paragraphs we should like to contribute some suggestions which might be of help to this important task. Renouncing all claims to completeness, we beg to be permitted to bring to light some points which up to now were perhaps not stressed strongly enough but might prove of considerable value for our catechists.

The Teacher's Guide

The average catechist, even if he has a good catechetical training, cannot be expected to develop and present the individual catechesis without assistance. Especially when the time allotted to the preparation of each catechetical instruction is very short, as is the case with almost all our catechists. They need, therefore, by all means a Teacher's Guide which clearly sets forth the subject matter and the method of presenting it. The Teacher's Guide has to offer an extensively developed catechetical outline, otherwise it cannot fulfill its purpose, at least not in the missions. A short, though excellent outline in not sufficient, especially not for beginners. The individual model-lesson has to offer the subject matter as to content and method in such a way that the catechist, when using it, practically follows the directions of modern catechetics. Thus he is training himself day by day in the application of the theoretical principles which were frequently mentioned to him during his period of preparation but which he is still far from having made his own.

Daily experience confirms with crushing evidence the necessity of such model catecheses. Without them by far the greater number of catechists will go their own way which easily leads astray and sooner or later falls back into the antiquated method of a sterile word-exegesis, or loses itself in an amusing, but rather fruitless catechetical chatter. No missioner will want to bind his catechists to a mere repetition of the text of the Teacher's Guide. It should not hinder the personal initiative of the catechist, but should stimulate, give the right direction, offer the subject matter, and show in a concrete way how it is to be treated.

A good Teacher's Guide does not only offer model-catecheses for the catechist to imitate and to adapt to his circumstances. The notes for the teacher, which are inserted at the beginning of each lesson, are likewise highly important. They show him clearly how it is related to the others, what he has especially to consider, to emphasize, and to avoid. They may not consist only of a few hints concerning method and technique. It is of much greater importance that the kerygmatic contents of the respective instruction be clearly brought to light and absorbed by the catechist. He must be fully conscious of the aim of his lesson, how it fits into the whole of the Christian Gospel and how it should contribute to the building up of true Christian living. A short hint as to personal use of the subject matter in spiritual reading and meditation would also be very desirable. This might be a short sentence which points out to the catechist where in the Bible, or another spiritual book, he could find something about this topic for the deepening of his own spiritual life and catechetical advancement. Evidently, such hints must be few and very carefully chosen, and the recommended books must be within reach of the catechist. Very good examples of such hints for the teacher are found e.g., in the catecheses by Sister Maria de la Cruz, H.H.S. which have been recommended already previously in "Lumen Vitae". These can easily be adapted for the use in mission-catechetics. (Sister Maria de la Cruz, H.H.S. "On Our Way" series, Sadlier, New York) Up to the present,

the catecheses, the Teacher's Guide and the Pupil's Book for Grades I II have been published. Grade III is announced for September. About this collection, see "Lumen Vitae" 1957, pp. 523-532. About its practicability in the missions see "Mission Bulletin", Hong Kong, 1958, pp. 788-790. A Chinese revision of these catecheses is under preparation.

A good Teacher's Guide of this kind is not only an indispensable help for the catechist, but is also a very valuable aid for the missioner. It facilitates the paternal control and guidance which he owes the catechist. It does not at all suffice that the missioner deplore the failure of some of his catechists in their field of instruction and even show this in his dealings with him. He must help his catechist and actually train him. He will, therefore, take the trouble to attend his catechetical instruction periodically, and kindly draw his attention to eventual defects. He will show by concrete examples the points which were less satisfactory in his lesson, and how it could have been done in a better way. Such occasional hints are valuable and in many cases necessary. They must, however, still be supplemented by a permanent guidance. The catechist needs a valid norm to follow, and through which he can be controlled more easily. The task of pointing out certain defects in the catechist's instruction, followed by giving the necessary hints for further improvement of his teaching can most easily be accomplished by a comparison of the catechist's own work with the model-catechesis. Much has been achieved already, when the catechist has been induced to take the handbook for the teacher seriously, to control and to improve himself by means of it.

This indicates also upon what the right use of the Teacher's Guide depends: Not the slavish imitation of a foreign patter but the development of one's own achievements by means of intelligent following of the suggestions of the model is to be held on as goal. The catechist must know therefore what is the most important of a certain lesson, why this and that point has to be presented exactly at the respective moment and precisely in that particular way. In order to bring that home as much as possible to the catechists in each of the lessons, we have stressed above so emphatically the value of well-chosen introductory remarks. Where these are lacking it is likely that there will be mechanical imitation, especially in the missions.

Complete Adaptation Necessary

The Teacher's Guide can fulfill its important task sufficiently only, if it is well adapted to the catechist and his specific work. Mere translation of even first-class European or American handbooks can never achieve this, since they presume entirely different circumstances, and, at any rate, a different catechism. Yet, first-class patterns, as the catecheses of Sister Maria de la Cruz, can easily be adapted. This holds good especially for the first school-years, where the Pupil's Book plays only a quite subordinate role. In the missions one could easily get along without any book for teaching religion during the first three years. By no means should the fundamental instruction be adjusted to a systematic catechism. Even the most excellent catechism of this kind is too much for the little ones.

Religion may not be presented to them at this age as a logical system. Unfortunately, in the missions one has not yet generally accepted this principle of modern catechetics, at least in practice. The more necessary is a good Teacher's Guide which shows in a very concrete way to the catechist as well as to the missioner how religious instruction without a systematic catechism has to be given during the first year, and what it looks like.

With this, still another function of the Teacher's Guide becomes evident, a function which by no means may be overlooked. And this function is, as we know from our own experience, of importance also elsewhere. A good Teacher's Guide serves as a protection for the assiduous catechist. Everyone expects, and rightly so, that in the training school the future catechists imbibe the principles of modern catechetics, so that they really know how to apply them in their apostolic activity. On the other hand, one still meets missioners, and outside the mission-countries priests in care of souls, who during the time of formation for their priestly apostolate had not the good fortune of getting sufficiently acquainted with the principles of modern catechetics. Neither could they find time for it later on, on account of their manifold missionary activities. Religious instruction means for them in the first place diligent study of Christian doctrine in line with a current catechism, which probably is handed down from the "good old" times. Lay catechists and Sisters often have a hard time in such a situation. A good Teacher's Guide, which shows without exaggeration the good new way, and if possible, is presented by the Ordinary of the diocese and is used as standard for examinations in religion during episcopal visitations might be of great benefit.

Furthermore, a good Teacher's Guide is of high value for the missioner himself. The scholastic curriculum in the seminary transmitted to him a thorough theological knowledge. But with this alone he will not be able to bring the heavenly message home to children and simple people. Even where the theological studies have already caught the spirit of the kerygmatic renewal, it cannot be expected that these studies in themselves, will form the seminarians sufficiently with regard to the manner of directly presenting the truths of our holy Faith. Influenced by his academic studies, the priest will always be inclined to present catechetical matters in too academical a way. The course in catechetics offered in the seminary will emphatically point out this danger and transmit the guiding principles for a good popular catechesis; it also will present a number of good examples. But that will not yet be sufficient for most priestly catechists. They must take the trouble to work out the difference between academic and popular presentation with the aid of model catecheses, and make use of it for their own presentation of the truths of faith. This could be done most effectively by a thorough study of the Teacher's Guide. At the same time this would enable them to judge and improve the work of their catechists.

A good teacher's Guide would have to be composed in such a way that, in addition to the help it offers for the immediate preparation of the catechetical instruction, it also imparts the

right catechetical attitudes and leads the catechist beyond itself to the reading and study of the Bible. With this we come to the second aid of which we should make use more than in the past in the additional training of our catechists.

The Bible

There is hardly anything so characteristic of the catechetical renewal of the present time as its appreciation of the Bible. From the very start, the catechetical movement expressed as one of its principal demands that the catechetical instruction is not to start from the explanation of a presented text of the catechism but from a concrete presentation of the respective doctrine, mostly in the form of a Bible story, and is to lead from there to the understanding and the vigorous appropriation of the respective truth. Moreover, the catechetical curriculum of the first years of religious instruction should not follow a logical system as given in a systematic catechism, but should orientate itself rather along the course of the history of salvation recorded in the Bible. When the kerygmatic renewal set in, one learned to value the Bible from a third point of consideration: especially in the writings of the New Testament it is God Himself Who presents to us the essence of the Christian "Glad News" of salvation in a unique way and gives it to us for our missionary proclamation. Furthermore now, in the light of modern historical researches, we are much better able than in former times to appreciate the writings of the New Testament as the echo and the literary record of the missionary preaching of the faith by the early Church.

For all these reasons we demand nowadays from our catechists much more than formerly, a real intimacy with the Bible. The catechist may not content himself with the Bible quotations found in his Teacher's Guide, even if they are rather numerous in a good modern book. The catechist must learn to treasure and to use the Bible in a living faith as "the" Good of God, in the first place for his own spiritual life, and then for his apostolate. The catechist, who draws nourishment and profundity for his own spiritual life and for his apostolate preeminently from the Bible will not easily run the risk of being satisfied with presentation and mechanical drill of catechetical definitions. Quite naturally he will concentrate his efforts on his teaching of the faith, on those main parts of Christian doctrine which, rounded up in a radiant unity, constitute the Glad Tidings of our Redemption in Christ.

An important task here becomes evident, which was not always given sufficient attention in the training of the heralds of the Gospel. The seminary for catechists must win the catechist interiorly to the Bible, it must make the Bible his favorite book which accompanies him throughout his apostolic life. It should become an inexhaustible fountain of youth from which he draws again and again new light and new power. During the years of training the Bible should come so close to his heart that later on, without any compulsion from without, he takes it up again and again, plunges into it, verily thirsting for the Word of God.

If the seminary for catechists has failed in this respect, it will generally not be an easy job to win the cate-

chist later to a piety and teaching of the faith, directed and faithfully nourished by the Bible, especially if the guiding missionary himself has not a personal feeling for the Bible.

The mere acknowledgement of the Bible's freedom from error and the theoretical affirmation of its Inspiration is not enough. As any other dogma, the dogma of the Inspiration must not only be believed but also practically lived. What should that signify for us, the preachers of the faith? Does the dogma of Inspiration not mean that there is in all the world only one Book, whose author is God Himself, and that God wanted to lay down in writing just in this "His" book the message of salvation which we apostles have been sent to preach? Does it not follow immediately from this fact that this Sacred Book is intended in a special way for the use of the messengers of the Gospel?

Even catechists who already in the Catechists' Training School have been initiated into the right use of the Bible require still further encouragement and guidance with regard to to this. This will be primarily the task of the missionary whom they serve. A Good Teacher's Guide can help a great deal. It must not only be permeated with Biblical texts in general, but must show in a concrete way how in the course of the years the pupils are to be led nearer and nearer to the sacred text itself. Moreover, from unit to unit, the Teacher's Guide should invite the catechist to a personal meditative reading of a section of the Bible related closely to the subject matter to be presented. In this regard too, the catecheses of Sister Maria de la Cruz can serve the catechist very well. The introductory remark of the catecheses for the second school year, "Christ's Life in Us," brings for the catechist almost invariably such a hint under the catchword "suggested reading and meditation." The catecheses for the third school year, "Christ, Our Leader," bring for the pupil already a short paragraph from the Holy Text. For this purpose there is given every time at the end of the "Note to the Teacher" a hint where he might find a suitable inspiring passage on this particular text in an excellent, easily accessible book. Passages from the works of Daniel Rops, which are within reach of many catechists in an English or Chinese translation, are given preference.

Solemn Initiation of Catechists

We could and should render a very important service to our Catechists by making them aware more fully of the greatness of their vocation and mission. The catechist needs a vivid and joyful realization of his apostolic mission. If he is not filled with enthusiasm for his vocation, he cannot perform his difficult task well in the long run; after a short, hopeful start he will become weary of his missionary labor and will more or less fail in his profession. Besides other factors, a proper introduction into his important office might contribute much to a fuller awareness of the nobility of his calling.

The catechists of our present time are without doubt, incomparably more active in the service of the Church than were the lower clerics of the early Church who performed their holy service as door-keepers or lectors and were received permanently into

the service of the Church by a special Minor Order. How many sacrifices are demanded from a catechist who performs his office to the best of his ability? And how important are his apostolic labors for the ecclesiastical community? The sanctity and importance of his service should find an adequate expression in the manner in which he is admitted to it. It is entirely improper to take him into service in the same way as the cook of the mission-station. How can we expect him to be conscious of the significance and religious dignity of his profession from the very start and to remain so throughout his life, if we do not even take pains to introduce him into his sacred and apostolic office in a worthy, impressive manner? Thus we can well understand that voices have been raised in recent years to advocate an opportune restoration of Minor Orders for our catechists. This wish has been expressed clearly at the preliminary meeting of missioners preceding the Liturgical Congress at Assisi (Sept. 1956). At the proposal of the presiding prelate, His Excellency, William van Bekkum S.V.D., Vicar Apostolic of Ruteng, this desire was expressed as follows: "It is to be wished that the lower degrees of Holy Orders should be restored in a form suitable to present-day conditions. Above all, there should be a restoration of order and function of lector, to be conferred on those who now serve as catechists. At the very least, the solemn commission to teach doctrine (given to catechists and other lay-helpers) should be conferred in a liturgical ceremony performed by the Bishop or the priest. In addition, the restoration of a functional permanent diaconate without the obligation of celibacy, might be desirable for communities without priest." (J. Hofinger,—J. Kellner, Liturgical Renewal In the Missions, Innsbruck 1957, p. 252. The Appendix of the book brings p. 447-452: "Missionary Request formulated at the International Congress for Pastoral Liturgy at Assisi").

Two points are especially striking in this formulation of the missionary requests. In the first place the cautious formulation, true to reality. In contrast with similar movements in the homeland which aim chiefly at the restoration of the diaconate as a permanent state, a restoration of Minor Orders comes here primarily in question. Without wishing to work against those tendencies, anyone who knows the actual life in the missions must admit at once that the diaconate can hardly come into question for the average catechist of today. For the present and probably still for many years to come the preparatory training as well as the number of candidates from which to make the selection is wanting. At best, the diaconate might come into question in the near future only for a numerically small elite of our catechists. How often to questions pertaining to these proposals the highest mission authorities stand in Rome can be inferred from the direction given, that on their part there is no opposition to an objective discussion of this whole set of problems, including the question of diaconate, on the International Study Week at Nijmegen (September 1959) (Direction to the Chairman of the Study Week).

A Solemn Liturgical Commission

Of further significance of the Missionary Request of the Assisi Con-

gress is that it hints at a possibility which might exist even if the Church for one reason or another should refrain from granting the restoration of Minor Orders. There is no doubt about the fact that in this case it would not be difficult to obtain from Rome the introduction of a "liturgical" form for the solemn commission to teach doctrine, given to catechists—for example, by some imposition of the hands.

A liturgical initiation will undoubtedly enable the catechist himself as well as the assembled community to understand and appreciate better the religious significance of his office. The ecclesiastical benediction will be a particular source of blessing for his work. We may, of course, not expect miracles from this ceremony. Only then can it become fully fruitful, when it is preceded by a corresponding solid preparation of the candidate, and when the act of oblation is shaped into a rite of profound impressiveness, symbolizing the personal dedication to the apostolic service of the Church.

This act of oblation should be frequently renewed, fittingly at the end of the annual retreat, so that the catechist will become entirely permeated by it. It is also a point worthwhile considering, whether the introduction of several minor orders might be recommendable so that a progressive dedication to the Church could be achieved.

Finally, as we may well presume, the reception of catechists into the rank of minor clerics would also prove a blessing for them in a greater solicitude of the Church for them, not only in a more careful selection and training before, but also in a more intensive concern for their spiritual and material welfare after their oblation. Those who are well acquainted with the actual situation in the missions know that in both respects further progress is possible and absolutely necessary.

The salaries of the catechists are in countless cases extremely low and far below the level of the salaries of professional teachers. This is a fact that seriously endangers the profession of catechists. Particularly in our times, when one has a much keener understanding of the value of work and accordingly also a corresponding concern for just wages. An unfair payment of catechists, who devote themselves with heart and soul to the propagation of faith, must necessarily create the impression that the Church herself does not esteem their work very highly.

The arguments which we have just given in this matter of lay catechists are perhaps not the most effective propaganda for the restoration of Minor Orders. Yet, it is to be considered most seriously that the problem touched here demands an early solution, under all circumstances, with or without restoration of Minor Orders.

It can hardly be said that all questions pertaining to the eventual admission of the catechists to the rank of Minor Orders are already sufficiently matured. Yet, they have been declared ripe for discussion by the Church herself and we hope that the International Study Week of Missions and Liturgy, which will take place in September 1959 at Nijmegen, a further step taken will be towards the timely solution of the question.

Reports and Comments . . .

Liturgy in College Life

ONE Sunday in Lent a devout group of young Protestants attended Mass in our College Chapel. They belonged to the Students' "Christian Movement" (a non-Catholic inter-denominational organization), and had formed a study circle on Christian Worship. They were much impressed by the Holy Sacrifice and we even had inquiries about the possibility of coming again: the delicate blend of solemnity and homeliness, of reading and prayerful silence with external action centered around tangible signs, had moved them. For we had had a Community Mass in the fullest sense possible to us. We were able to do this because we have been having such Masses, yet we did more on this occasion than previously. On previous occasions certain features that had been suggested did not find acceptance because our group thought them unnecessary and far-fetched, but now, considering the matter from the point of view of an earnest Protestant, we realized how much of the Mass would still remain unintelligible for one who had not learnt its meaning from some other source. We wanted the Mass to speak for itself, and I think we succeeded.

For instance, the Communion Table was not just a rail but a real table, laid before the Altar and properly draped and decorated. On it the participants laid their gifts of bread, fruit and flowers, and received in exchange the Body of Christ. The ones most enthusiastic about this Mass were the Catholics themselves. "Father," they said, "let us always have such Masses"—it was so reminiscent of the requests made to Our Lord in the Gospels! In fact, such Masses had been proposed from the very beginning, some two years ago, but then our young people had not realized the advantage of them.

Nevertheless even at the beginning, when we had a more limited type of participation, the students appreciated it. The first time we celebrated a big feast with a Community low Mass some missed the High Mass where they could sit back quietly and listen to the choir, and others found the whole thing unfamiliar; but there was an interesting general reaction: people came forward with suggestions for improvements etc. In other words, they considered the matter as *their* business, whereas formerly they just took what they got and left the rest to the College authorities. Now we are able to have even Solemn High Masses with community participation.

Apart from (or rather, intimately connected with,) the gain in a better appreciation of and union with the Sacrifice, the great benefit we have derived from the Community Mass is that it creates or fosters a "sense of

belonging." The students feel at home with the Holy, they share in the thrill of the priest when he handles the things of God, they are no longer as strangers and foreigners, but fellows of the saints and of the household of God. This sense of belonging has both a deep theological significance and a great practical value, not only for the life of the Christian but also as a sign to the non-Christian. We cannot develop the topic here; suffice it to say that it has special importance in the missions, as also special difficulties, for in such territories the daily life brings rather the sense of isolation and of being lost in the crowd; hence the greater need that when the faithful come to the Lord's House they should feel that it belongs to them, and that they belong to it. No amount of preaching on the Mystical Body could achieve this as does a well arranged Community Mass.

Despite the many changes in recent years the Indian is still very sensible to symbolism, and symbolic ceremonies are common and popular in our country even among the more sophisticated: beautiful feasts are celebrated throughout the year, as for instance the dedication of books and other aids to study on Vasant Panchami, the spring festival, or the Raksha Bhandan which is a sort of knightly consecration performed by a sister for her brother. Besides the simpler use of concrete symbols in the Community Mass, much could be achieved in the Christianizing of some of the feasts mentioned above—in fact the Ritual already provides some appropriate blessings, and in the experiments we have tried in this line we have often been able to perform strictly liturgical ceremonies. But the results would doubtless be much better if special provision were made for such occasions.

Sacramental blessings are the great means by which the Church brings the Faith into the daily lives of her children, and carries the sense of belonging, of being wrapped about by the loving care of God, right out of the sacred edifice into the workaday world. Thus blessings are provided in the Ritual for the common situations of human life. But these situations are not quite the same all over the world; so if we are to achieve the intended purpose we would have to translate not only the language but also the mind of the Ritual, and provide special blessings for special situations and occasions, such as might arise in various mission territories.

And could we not hope to get something similar for the Community Mass? Many indults have been granted recently for singing the people's part of the Mass in the vernacular; but what about "vernacular gestures?" Here in India, for instance, there would be about as much reason for discarding liturgical kisses and the wearing of footwear in the sanctuary, as there is for discontinuing the use of saliva in the baptismal rite. Could not provision be made for the employment of the many beautiful ways we have of showing reverence for a person or thing? Features such as these might eventually be included in a document parallel to the "Instructio" of last September which would translate into concrete norms the mind of the Popes on Liturgy in the Missions, just as the "Instructio" has given definite shape to Papal teaching on liturgical renewal. Otherwise so much that the Holy See has said about the Missions remains a theory.

But the matter would require careful preliminary study and we look forward with great expectation to the September 1959 Study Week to be held at Nijmegen. Pooling together all the best material on Liturgy in the Missions one should be able to arrive at an understanding of certain bas common needs. Then a comm solution might at the same time mak provision for the particular condition of each territory.

Rev. Parmananda Divarka

Classical Indian Music in the Liturgy

THE problem of adaptation, in India, has been, for a long time, feeling its way. With the one notable exception of liturgical music, little has been accomplished along this line in the arts, and what has been offered has proved unpopular. In the field of liturgical music, however, success in adaptation came sooner than expected. Christians who were reluctant to pray before a Madonna in Indian garb, or with Indian features, found it most natural and becoming to introduce their own style of music into their religious ceremonies, for the rather obvious reason that every Indian while not being a painter, an architect or a sculptor, enjoys the sense of being a singer. The devout sing during their religious functions. The peasant, guiding his plough, the pedestrian along the dusty roads, the craftsman at work, each has a song to sing, and very often an appropriate one, accompanying his special occupation. Even the sellers on the railway platform offer their goods with a song, the beggar opens your purse with a touching melody, not to mention the simple village folk who entertain themselves in their villages throughout the long evenings to the accompaniment of the "Dholak" (village drum).

Due to this natural taste for singing, liturgical music (and concert music, as well) has made good progress. number of hymns have been taug and published: a collection of "Ki tans, the proper style, folk mus style, of our new Christians, take from their own Hindu repertoir which have been "Christianized" both melody and words; a collecti of Psalms in a more classical styl composed according to the high brand of technical music; sever hymns (not published yet) along th same line; a Common of the Mass, Sanskrit and Hindi, in Classic Modes; a number of liturgical text such as "Attende Domine", "Divi Paschali Laudes", "Stabat" etc, f choreographic scenes. As for Conce Music, several collections of simp songs for school children, Nurse Rhymes, etc. have met with gre popularity all over North India. I the Liturgical field, this moveme has already proved of the greate advantage. No one will be surprise to learn that, before the moveme started, our poor Christians were sin ing European tunes, more or less a dapted to their Hindi verses: Europea tunes which had already been discar ed in Europe and America as ant liturgical and theatrical. Happil these are being replaced, slowly b steadily, by a music of their ow more appealing to their souls an surely more suited to our religiou functions.

The main reason for this speedy success and popularity is to be found in the nature of the Indian Music itself, be it folk or classical music. Indian Music has affinities with Gregorian Chant and our Christians who have been hearing and singing Gregorian have liked it as well as their own Music. Gregorian Chant, in fact, is oriental. It is as melodic, and modal as their own, and as religious. They at once, felt at home with it and transition from one to another, or rather the use of each side by side, in their religious ceremonies, offered no evidence of musical incompatibility. Another eminent quality of the Music of the country is that being modal, it is most fitting for congregational singing, a condition so much in keeping with the Church's mind and the spirit of Liturgy. Our Indian Christians will have no difficulty in entering the greater movement of participation in religious ceremonies, as successful efforts to foster this movement have proved in several places. In these several attempts the ideal conditions for active participation have been present; the people of the congregation are the ones who sing, the whole congregation is the choir.

One more advantage in India is, that we are allowed to use in Church the indispensable accompanying instruments: the Tambura, a stringed instrument giving the necessary drone to sustain the singers, and the Tabla, essential for any good singing in the classical style (even for Folk Music, the Dholak is used). The Indian Hierarchy, has understood this necessity, and at the first meeting of all the Bishops of India have officially allowed the use of these instruments, in liturgical functions. We think that we have reasons for being optimistic. The future seems brighter than anticipated, and we have all the encouragement needed to go ahead.

This survey would not be complete without mentioning what has been done for the stage and mostly for the Indian dance. Here, too, a good amount has been accomplished and is being carried on. Gospel scenes and religious items in good classical Indian dance have proven a powerful means of apostolate. Gospel teaching (The ten virgins, the Samaritan Woman, the Magi, Mary Magdalena etc), the choreographic scenes (Our Lady of Lourdes, of Fatima, The Wedding at Cana, etc) the simple tableaux, have been found very effective, instructive and entertaining. Non-Christians will not come to a sermon on the forgiveness of sin, for instance, or to a discourse on the great mercy of God for the sinner, but they will simply flock to see the dance-drama of the Samaritan, especially if their own children are acting and dancing in it. The publication: "Gospel Scenes in Indian Dances," which came off the press only a few years ago, is already out of print. So, singing and dancing are not only a means of keeping the Faith of our people alive, but of reaching the non-Christians who willingly join in and then go back to their homes edified.

A last problem we have very much at heart is the place of Gregorian Chant in all what we endeavor to promote. Nobody has the slightest idea of replacing Gregorian Chant, even by the more appealing local music. All the documents of the sovereign Pontiffs down to the last "Instructio" emphasize the fact that Gregorian Chant is the official Music of the Church, the model of all other forms of liturgical music, and therefore the

style of music which should be given preference. Besides, there is no reason for replacing it, especially in India, for the reasons given above.

In India, we think that Gregorian Chant, along with the Music of the country, can be very much at home. In both, not excluding stage and dancing, there are effective means of apostolate which we would do well to cultivate more for the speedy spread of the Kingdom of God in missionary lands.

Rev. Father Edmond

Catechetical Work In Singapore

IN the past few months, *Mission Bulletin* has mentioned the step forward in Religious instruction in Singapore, under the influence of a Government decision affecting Schools, i.e., Religion, or Ethics, according to the will of the parents, were made a compulsory subject in Government Schools (either English or Chinese), and the different religious bodies were asked to provide training for the teachers who would volunteer for this work.

The response among the Catholic teachers was good, and more than 200 English-speaking and 100 Chinese-speaking teachers applied for training. After a few months, this number decreased, but at any rate, a sufficient group was ready to take over the job at the beginning of 1959. The progress in the beginning was slow, due to many practical difficulties, (easily understandable for anyone who is acquainted with time-tables and programs in Schools); and also to the fact that the Catholic teachers were the only ones already under training.

Today, this very important work is progressing in spite of the difficulties. And to provide the teachers with text-books, apparatus, practical advice, etc., a Catechetical Center has been organized. the utility of which even for the Mission Schools is proven every day. For the teachers in Government Schools, the Center provides lesson plants following the syllabus.

It was in connection with this general effort that Rev. Johannes Hofinger, Director of the Institute for Mission Apologetics in Manila, kindly consented to come to Singapore to give us the benefit of his theories and experience in a series of lectures bringing out the essential trends of modern Catechetics.

This course which took place in April was attended by about 200 people, including priests, Brothers, Sisters and lay-teachers. Evidently the variety of this audience was a real difficulty for the lecturer, but on the other hand, if we think of the urgency of the work to be accomplished, it was an advantage if many people were able to become acquainted at the same time with the actual Catechetical renewal stressed in such a clarifying way by Father Hofinger.

His Grace Archbishop Olçomendy and His Lordship, Bishop Vendargon, Kuala Lumpur, were present at every conference giving a wonderful example of interest to the doctrine and methods which were proposed by Father Hofinger.

Let us hope that this Course will give a new impetus to the Catechetical work in Singapore, which has just reached a milestone in its history, with its accession to internal autonomy and full self-government.

Mother Marie Xavier de Jesus

Communist Policy

Reaffirmation of Sino-Soviet Unity

AT the 21st Party Congress Khrushchev went out of his way to deny that there were any differences between the Soviet and Chinese Communist Parties. There could be no differences, he claimed, because the class approach of the two Parties is the same and because the Chinese Party "observes the principle of international proletarian solidarity and is guided by Marxist-Leninist theory." But the USSR recognized, he concluded, that because of her national peculiarities and her size, China's methods of building Socialism were "in many ways dissimilar to ours."

A preoccupation with Sino-Soviet differences was noticeable, however, in other parts of Khrushchev's speech. It seems clear that his new pronouncement that the Socialist countries would pass "more or less simultaneously to the high phase of Communist society" was made in response to China's challenge of last year, when she claimed to be building communism through the communes, even though this claim was subsequently modified. Mr. Khrushchev's pronouncement was thus intended to remove a source of friction.

Chou En-lai, who led the Chinese delegation to the 21st Party Congress, was the first foreign delegate to speak after Mr. Khrushchev. He echoed all Khrushchev's views on the stability of the Sino-Soviet alliance, and paid tribute to the Seven-year Plan as "part of the great programme for the building of communism in the USSR." He also paid tribute to the Soviet State and Party leadership of the bloc and of the international Communist movement. But, in a passage clearly intended to remind the Congress of China's contribution to communism, Chou En-lai referred to the Chinese communes in some detail. They were the "best form for China to make the transition from Socialism to communism in the future," the "best form for developing communism under Chinese conditions."

Finally, Chou En-lai read a message to the Congress from Mao Tse-tung. The message, too, paid due tribute to the successes of the Soviet Party and to the example given by the Soviet people to workers throughout the world. It referred briefly to China's "unprecedented economic achievements" during previous years, and concluded with expressions of gratitude to the USSR for its "consistently brotherly economic assistance."

The implication of both messages is that, while China recognizes her dependence upon Soviet economic assist-

ance, she intends to remain an equal partner in the alliance. Her recognition of Soviet leadership does not mean political subservience.

After the 21st Party Congress, the Press in both countries devoted numerous articles to the theme of Sino-Soviet unity, especially on February 14, the ninth anniversary of the signing of the Sino-Soviet Treaty of Friendship.

Chinese comment endorsed two of Khrushchev's pronouncements which affected China directly. The People's Daily described the statement that Socialist countries would reach the higher phase of communism more or less simultaneously as deserving the "special attention of the peoples in the Socialist countries and of communists in all parts of the world." The Chinese Party, the article concluded, would continue to learn from the Soviet Party. The People's Daily approved Khrushchev's views on international affairs, including the suggestion for a zone of peace in the Far East and the Pacific.

Other Chinese comment tried to blur as much as possible such differences as there were in the views of both countries about the transition to communism. Mr. Khrushchev's view was that the transition to communism was a gradual process and that it final phase could be reached whe abundant supplies for the satisfactio of the people's needs had been created He might have had the Chinese com munes in mind when he said:

"But to switch over prematurely t distribution according to needs, whe economic conditions for this have no yet been created, when an abundanc of material wealth has not yet bee achieved and people are not ye prepared to live and work in a Com munist manner, means to inflict dam age on the building of Communism."

The fortnightly theoretical Part journal, Red Flag, made a consider able effort to show that the conclu sions of the 21st Party Congress an current Soviet practice coincided wit what the Chinese were doing. I remained significantly silent about th communes, but implied similarities for example, between Russian an Chinese agricultural development (fro cooperative to national ownership) and on the question of wage paymen (according to work) and the free sup ply system (according to need). A the same time, it managed to kee the way open for Chinese claims, e.g by maintaining that "there are many characteristics of communism in Socialist society."

China's Export Tactics

A pressing need of foreign currency to pay for equipment required in industrialization is the most legitimate explanation of Chinese Communist policy in the recent "trade offensive" in Asia, which has aroused concern in other Asian exporting countries such as India and Japan. Anothe motive is prestige and political advan tage in general. Under the Communis State trading system, normal con siderations of profit and loss do no apply, in any case.

Communist trade policy is in fact highly selective. Chinese trade with many South-East Asian countries has been expanding over the last four or five years, and increasing exports in simple manufactures, textiles and consumer goods would be an expected development of new industrialization. But the targets selected, the commodities involved, and the trade methods employed, argue in many cases a political motive rather than one of normal commerce. Where trade is tied to a Communist "aid" offer which would condition its future pattern and terms, this motives has sometimes been starkly revealed. Early in 1957, for example, the rebel Pathet Lao forces, a bargaining for a political settlement with the Government of Laos; insisted (unsuccessfully) on the Government's acceptance of substantial Chinese aid as a condition.

In spite of exaggerated claims put out by Peking (and possibly by business rivals) the volume of Chinese trade with the non-Communist world—only a third of China's total foreign trade—is not yet very large: in 1957 it was equivalent to that of Colombia and only a little more than that of Hong Kong. With certain countries and certain products determined efforts have admittedly been made to win markets, especially at the end of last year. The Ceylon Daily News compared the "Chinese trade invasion" of Ceylon with Japan's "massive invasion" of the South-East Asian market in the years before the Second World War: rice and sugar apart, Chinese imports ranged from textiles, coal, hardware and salted and dried fish to chillies, peas, garlic and onions. Alleging that indigenous industries were being swept away and foreign competitors "undercut" by political price-fixing, and not only in Ceylon, the article concluded: "It will be interesting to watch how the principle of 'coexistence' in the commercial sphere is worked out by China in the Southeast Asian region."

At present China's State-controlled industry and commerce is characterized by the production of a limited range of goods, mostly of low quality, which could be sold only in the underdeveloped countries; its goods are cheap, but it is inherently liable, as has recently been demonstrated, to sudden breaking or revision of contracts, owing to breakdowns and errors in the centralized planning or for political reasons. Clumsily aggressive Chinese marketing techniques have already alienated some Asian business circles, while most governments are alive to the dangers of becoming too dependent upon Chinese imports, thus losing more regular sources of supply. In the immediate future the main danger is that further imbalances in China's State-controlled economy are likely to produce surpluses which, though small in relation to the home market simply because it is so vast, would be large enough to disrupt normal trade when disposed of abroad. The existence of stringent rationing also makes it possible to produce an artificial surplus, e.g. of food grains, for export irrespective of the needs of the home market, and at arbitrarily fixed prices.

The hostile comments on the Communist trade offensive made in the Southeast Asian countries directly affected have been ignored by the Chinese Press and Radio. Ta Kung Pao attributed the protests solely to the American Secretary of State, Mr. Dulles, using in rebuttal the argument

that "with its big domestic market of 650 million people, China had no need of 'dumping'." At a Republic Day reception at the Indian Embassy in Peking on January 26, Chen Yi, the foreign Minister, said that it was a "shameful lie to say that China's economic development constituted a threat for Asia and Africa" (Reuter).

From December, 1958, various measures of protection were announced by Thailand, South Vietnam, the Philippines, the Federation of Malaya and Singapore. In Thailand the general concern reflected in the Press revealed that the damage to the traditional markets of Thailand's rice caused by Chinese undercutting was not the only complaint. Communist China was also alleged to have used a controlling position in Hong Kong market to ruin the trade in pigs fro Thailand (which has not recogniz the Peking regime) and to assist th from Cambodia (which has). T Thai Government's decision to b the import of Communist Chine goods as "non-essential" was recei ing "close attention" in Peking.

Reaction to the measures taken the Federation of Malaya was mu stronger. Peking accused Malaya adopting "an unfriendly attitude withdrew credit facilities, refused deliver goods direct, and threaten to stop all trade. The evident pr vocation, in Chinese eyes, was le the Malayan ban on imported Chine cottons (to protect the home industr than the order for the closing of loc branches of the Bank of China the grounds of misuse of their positio

The Press and the Plan in North Vietnam

UNTIL now, apparently, indoctrination through the main media of the Communist Party in North Vietnam—press, publications and radio—has left much to be desired. The Politburo of the Central Committee has published a resolution calling for improvements in all journalistic work. From the text of this and the other official articles and broadcasts expounding it, the picture emerges of a situation still similar to that of China in the summer of 1956, when the People's Daily for example, was doubled in size and every artifice was employed to make people read it, as part of the "Hundred Flowers" Campaign. The Vietnamese sources confirm that after the "adjustment of shortcomings in criticism in late 1956" the Press dared not criticize individuals or government organs, or promote the correction mistakes. But now that the Par holds State power, the resoluti points out, mistakes must be disclos in time, not so as to lower the masse morale but to educate and stimula all concerned and allow the mistak to be corrected. Therefore criticis and self-criticism must be carried in the newspapers.

In the first years after the war, sa the Central Committee's resolutio the Press failed to criticize defec Then when the party criticized its for certain mistakes committed in la reform and readjustment of organiz tions, some newspapers, following t attacks of the Nhan-van-Giai-Pha group, expressed Rightist tendenc and "lost their standpoint;" so even were responsive to the group

revisionist views. Nhan Dan, the Party organ, names several of these papers, and accuses others of having published articles "stamped with a two way tendency." In late 1956, when the domestic and international situation had taken a "complicated turn," many papers were paralyzed by the enemy's attack, reveals Nhan Dan, and failed to refute arguments against the Soviet Union and Socialist countries: some even aroused "narrow nationalism." They demanded a revision of Party policy, the downgrading of proletarian dictatorship, the development of bourgeois democracy, bourgeois participation in leadership, and a free market. Journalists fell into "modern revisionism," and revived the methods of bourgeois journalism.

It also appears from Nhan Dan's articles on the subject that the struggle against the "Nhan Van group" went on during 1957 and early 1958, and all this time journalists were advocating a "bourgeois-anarchist" freedom of the Press, saying that "too many political articles make people reluctant to read the newspapers." Considering the "marketability" of the papers rather than their educational rôle, they complied with the "backward tastes of city dwellers" and published sensational articles which emphasized social weaknesses to the detriment of the political struggle. Others introduced contests. These "led to a waste of paper and ink because most of the papers were bought for the contest they contained and not for reading purposes." It is only recently that the Party has regained complete control of the Press; but now, as the Central Committee's resolution makes clear, no one will buy the papers for reading purposes.

The Press, it says, "has a very limited effect in the leadership of work and opinion": it is "still stiff and rather unattractive," and "distribution work is not yet really nationwide or speedy." People must realize that the Press is a "collective agitator and propagandist, a collective organizer, an implement of the party in the leadership of the masses, a sharp weapon of class struggle;" it must be a "fighter against enemy thoughts." (Nhan Dah admits that cadres and Party members themselves do not read newspapers—especially those published by the Party. This is not surprising, in view of the admission that "there are many abstract articles which do not reflect concrete facts").

In future, leading cadres must not only read and use the papers in their propaganda work, but write articles themselves. At the same time, new journalists "from the masses" are to be trained, and the old, unsatisfactory journalists must "penetrate into the realities of life and the toiling masses" (i.e. undergo reform through labor). The organization of publications will be readjusted and some will be merged, on the principle that "under our régime, the fact that a newspaper sells well is not important." Directives will be issued to ensure the purchase and reading of newspapers by local organs, factories, etc., and all party members must struggle against "backward motives" for reading newspapers and consider the increase of circulation a revolutionary task. The Press itself

must master these two major tasks; development of cooperation in the countryside, and mobilization of the workers to change the management system in factories.

All this is a classic example of the function of a Communist Press, and of the dilemma which it seems unable to avoid. It is meant, among other things, to "criticize" and curb bureaucratic excesses before they become dangerous to the regime, acting as a substitute both for democratic politic institutions and for the econom forces which tend to eliminate inef ciency in a normal modern marke but it has hitherto proved incapab of doing this, mainly because on spontaneous writing is really readab instead; "bombs" of relatively fr speech have been followed by repr sive slumps. Nothing indicates th Hanoi's new campaign to galvani the Press into bloom will fare bett than its Chinese model.

Nationalism in Manchuria

A session of the Central Committee of the Party organization in Liaoning is reported to have uncovered an "anti-Party group" in Manchuria. The session lasted for over three months and concluded on October 13, 1958, but reports of the meeting did not reach Peking until much later. The session revealed that "localism," or the tendency to put local and provincial interests before those of the central Government, had become serious in Manchuria.

Earlier the Communist Party's rectification movement had taken the form of a campaign against nationalism in several minority areas, such as Sinkiang and Chekiang. The campaign seems to have been delayed in Manchuria because of the strength and influence of the Nationalist faction. It resulted in the dismissal of the Governor, the Vice-Governor and the trade union leader in Liaoning Province.

Manchuria has always tended to a law unto itself. It was the scene in 1954-55 of the Kao Kang case, wh several Party leaders, notably K Kang and Jao Shu-shih, were purg for trying to split the Party and s up a kingdom of their own in Nort east China. Kao Kang committ suicide, and on the surface all remai ed quiet until the present scand The members of the new anti-Par group are accused of taking advanta of "parochialism" to oppose Par policies. The Party leadership Peking must be particularly anxio about any opposition in Manchur because of the region's economic i portance. In spite of the removal nearly all Manchuria's industri equipment to the USSR in 1946 war booty, the region is rich in ra materials and was quickly redevelo ed after 1949, largely owing to K Kang's initiative. Liaoning, one the three provinces into which Ma churia is now divided, includes t iron and steel centers of Anshan a Fushun, the city of Shenyang (Mu den) and the ports of Dairen a Lushun (Port Arthur).

According to official reports from Liaoning, the anti-Party group of six was led by Wang Cheng, a Party Secretary and Mayor of Dairen, and included Tu Che-heng and Li T'ao, both provincial Party Secretaries, and Governor and Vice-Governor respectively of the province. Another figure involved, Chang Lieh, had been head of the Liaoning Trade Union Federation and a Party member. He was described as a "wicked element," guilty of "anti-Socialist crimes". One reason for the bitterness of the attack on him may have been that he "kept firm his anti-Party stand" and "fought stubbornly to the bitter end."

Besides being accused of "parochialism", the group was charged with trying to take a capitalist instead of a Socialist road (as proposed by the Party's First Secretary in the Province,) with resisting important Party principles and policies, and with "inflicting grave damage on Socialist construction" in Liaoning. Most of the group were also said to have opposed the measures against counter-revolutionaries as being too severe. Wang Cheng, who was the Liaoning Party Second Secretary until June, 1958, was accused in particular of maintaining that Liaoning was "different", of defending his relatives who were classified as "rich peasants", of failing "to reform his thinking", and of remaining "profoundly affected by the ideas and habits of the exploiting classes". The rest of the group were charged with a similar mixture of political and personal offences. The trade union leader, Chang Lieh was said to have shown particular resistance to Party leadership of the trade unions, denying that workers must be educated in the spirit of Marxism-Leninism and urging the trade unions to fulfill their proper function of caring for the workers' interests. He was even reported as saying: "Nobody cares about the sufferings of the staff and workers...the present life of workers in China is worse than in the past".

No official announcement was made on the fate of the anti-Party group apart from the fact that they were all dismissed from their posts. It is ironical that some of the complaints of the Liaoning group are now included in official directives. For example, Chang Lieh's objection to the long hours of work was met by a Shanghai directive, issued by the People's Daily as a model for the whole of China, that every worker must be guaranteed eight hours sleep.

Tibet for the Tibetans

IN accordance with the policy of the Chinese Communist party, at the end of 1957 a Cheng Feng reform was announced at the party congress of Tibet, at which 100 representatives assembled. Chang Kuo-hua, the deputy secretary, said that in Tibet Cheng Feng would aim at the correction of disunity among the nationalities. Among the Tibetans the whole severity of the Cheng Feng would not be carried out, but instead Socialism and Patriotism would be inculcated. In conformity with nation-

al policy he announced that wages of government officials would be reduced.

The Cheng Feng was carried out in 1957-58 in Tibet, as in other parts of China, among Chinese and those Tibetans who were in the Communist organizations. In the city of Lhasa 160 Tibetan cadres were studying Mao's writing on Contradiction within the People, and refreshed by this, went through the usual thought-controlling process. In Lhasa the Youth Corps (which is the preparatory stage to Party membership) exists only among the Chinese. The Tibetans, 3,000 of them, are organized in the Patriotic Youth Association. These, together with the 400 students of the Local Kanpu School of Tibet were studying documents on government policy.

The figures published above show how narrow was the base of Peking in Tibet, and how alien the Communist party was on the lamaist soil of the Himalaya mountains.

Last year in the whole of Tibet there were seventy-eight primary schools with 6,000 students whose fees, clothes and sundry expenses were covered by Peking. In 1957 the first Chinese middle-school in Tibet was opened.

During the seven years, 1951-58, the Chinese trained 4-5,000 Tibetan kanpu for government work. The Peking College for Nationalities of the Central Government from 1952 on was teaching the Chinese language to one thousand Tibetans. The difficulty of this work was described this year in the *Nationality Research* monthly of Peking. There it was stated that most of these students come from the lowest classes of Tibet and do not even know how to read and write Tibetan. Thus the teaching of Chinese is combined with the teaching of elementary knowledge at primary and secondary school level. These Tibetans are not the type of people who, returning home, are likely to impress the leaders of the population the learned Tibetan lamas.

In the whole of Tibet, apart from the construction of roads and military installations, there is little economic progress noticeable. Last year, a report said, the first coal mine of Tibet started producing. (The usual fuel of the Tibetans is dried ox dung.) This mine, which is said to have 700,000 tons of reserves, has a yearly production capacity of only 20,000 tons. As elsewhere in China, so too in Tibet, iron had to be produced last year by village furnaces. It was indeed announced that one such furnace was constructed, producing daily 1.5 tons of iron.

Chang Ching-wu, the governor, said last year, "Preparatory to carrying out of the democratic reforms, the economic construction of Tibet creates many problems; but as much as can be done should be done"—which in other terms means that Peking is not ready to invest in a place where private or lamaist ownership prevails; it also means that seven years of Chinese rule have not sufficed to mould the Tibetans to the 'socialist' pattern, which has been introduced in the form of socialization of property, everywhere else in China.

What the Chinese forces were aiming at last year, in addition to constructing roads and military installations, was to provide a food supply

for the armed forces. This was officially decided at the Second Congress of party-members in the Tibetan military area of the Liberation Army. Later in the year it was estimated that the army, with exploitation of virgin lands for agricultural production, might become self-supporting in three to five years' time. This shows how isolated the Chinese forces were in Tibet. Road maintenance too, even before the recent revolt, had to be done by the Chinese army. This is suggested by a report of last year which said that in Tibet three, and only three, Tibetan teams of workers had been trained for road maintenance work.

The maintenance of public security deteriorated in 1958. That year the governor of Tibet repeated what he had said a year earlier about the continued destructive activities of 'counter-revolutionaries' and he spoke with more insistence on the need for vigilance, to prevent the disruption of the unity of the country:

"If local nationalism and separatism develop further, this will not only endanger the unity of nationalities, (the unity of Tibetans and Chinese), in the country; it will also stand in the way of the development of Tibet, and therefore will be an obstacle to the fight against the poverty of the Tibetan people."

The disturbances were referred to at the same time in May 1958, by the Panchen Lama, in a message sent to Peking on the seventh anniversary of the Peking-Lhasa agreement. The Panchen Lama spoke of "the brilliant leadership of the Chinese Communist Party", adding that "there are still people who want separation, who do not see the lessons of history, who sell out their own nation, spread rumors and disturb relations between nationalities. They are acting against the Fatherland (China) and against the Tibetan people." He expanded this idea at great length.

It was significant that in the message of the Dalai Lama, sent on the same day to Peking, there were only the usual compliments, about the wonderful work accomplished in Tibet, and not a single word about disturbances and troubles.

But five months later, in the traditional messages sent to the October First national feast, when the Panchen Lama wrote an emotional appeal: "Chairman Mao! We swear that we shall faithfully execute your will", the Dalai Lama changed his tone, and wrote: "In the territory of Tibet we have carried out patriotic education, in opposition to nationalism, and we carried out a determined struggle against those who want to destroy the unity of the Fatherland".

This reflected the change of policy of Peking concerning the national minorities. The policy stiffened, took on a fighting character, both against Moslems and Lamas, and it was announced that in the Tibetan-inhabited western area of Szechuan province (the former Sikang where the troubles started in 1956) the power of the lamas and of the lamaist monasteries would be overthrown. If the reforms introduced in that area in 1956 caused so much misgiving in Tibet, this new measure against the lamas must have caused desperation and the reaction which has brought Tibet today into the focus of world attention.

— *China News Analysis*

Editorial comment from Catholic Papers in the Far East —

Press Review

Malayan Catholic News

Don't Let It Happen!

SEVERAL years ago when communism was discussed in Kerala, the conviction was, "It Can't Happen Here!" But it has happened there, and unless we give up our complacency and start facing the facts, it may happen here also. After it happens, we won't be able to do much about it.

The Dictatorship of the Proletariat is a transitional state which Communists call a necessary evil, a period through which society has to pass in its evolution towards unadulterated communism. After seizure of power by the masses the "forces of reaction" must be crushed with an iron hand, we told. The Communists "regret" these methods...

In presenting their philosophy of society Red theorists don't go into details. However, they are sure it will be a utopia: the state will wither away when the classless society comes; men will all be glad to "work according to their capacities" and take only what they need from the common storehouses; physical and mental labor will be considered equal, there will be no exploitation of class by class, and hence perfect equality will prevail. It sounds good. Yet if we take a million people at random and, on a question of astronomy, say, balance their judgment against that of six top-flight astronomers with adequate instruments, would it be wrong to trust the judgment of the six rather than that of the million? Physically, some men are three or four times as strong as others, and not even a Red could make them equal. If we compare an average person to Sir Winston Churchill, little equality will show up between them. Clearly, all men aren't equal in every way. They were created equal, all are equally human, all have the same eternal destiny. But it's hard to see how even a triumphant communism is going to make them equal.

The Communist Manifesto complained against crying injustice to the workers. So did Leo XIII. Today, thanks to Leo, in the Free World the worker, with his labor unions and the right of collective bargaining officially recognized, is far better off then he was in the 1800s. But in the Communist world, thanks to Marx, a pretended friend of the poor, the worker not only has no right to bargain collectively—he has no rights at all. He is therefore much worse off than he ever was before communism "liberated" him.

Red workers are all treated equally by the Red government—equally unjustly.

Red totalitarianism which absorbs all human rights is at its most satanic peak in China's notorious Communes. These were organized to furnish an unlimited supply of workers for Government labor projects. Ruthlessly mobilized and regimented, this force can be deployed wherever needed. No less a person than Lenin gave the movement the "green light" when he said: "Pretty housework crushes, strangles, stultifies and degrades woman, chaining her to the kitchen and the nursery." A Chinese Red tells us about a suburb of Peking where 1,000 women had been doing house work, each in her own family; after communization, it was found that one woman could do all the work necessary for four families. So 750 housewives were led off for "productive Government work," i.e., slave labor.

Thus the Communes set about destroying the Chinese family system, first to increase the labor force, and to leave no unit in the country in which the inexorable will of the Party did not exercise control. Today, unwilling parents eat in public dining rooms; their children are trained up in Party nurseries, their clothes are made by sewing teams, their laundry done by laundry teams. Wives seldom find themselves in the same labor brigade as their husbands, for despite Red theories of equality, men are still wanted for the heavier work. They rarely eat in the same dining hall, for members of the same labor brigade usually eat together. The father and the mother almost never see their children, who usually stay with their own young crowd. In places, parents may return to their cheerless homes at night, but even this will soon be denied them, for common dormitories are being erected for all the communes, and it is a popular sport now to pull down thousands of peasants' huts. Thus the unfortunates are losing both house and home. But they have no right to protest; for the Reds, society exists solely for production. Whatever increases production must be ruthlessly adopted, and is. Chinese, whose hearts swell with pride at the achievements of Totalitarian Mao Tse-tung, might well ask themselves if the price in human degradation isn't a bit too high.

To experiment on humans with dangerous remedies is morally wrong, though Hitler's totalitarian doctors used to do it in concentration camps. In a civilized society there are moral barriers. Otherwise doctors could produce cancer in people as they now produce it in rats; they could occasion great pain and then study how it is being borne under different circumstances; they could inculcate vices and induce insanity in a few selected individuals, using other humans as a control group. In a frankly totalitarian state they could use humans as guinea pigs to test new contraceptive pills, etc....

Unless we keep our moral principles straight we are preparing the public directly for a Communist takeover. No person with an ounce of common sense wants that. Then, let's not allow it to happen here.

Philippine Catholic Sentinel

Filipino Teachers Abroad

A little item in *The Sentinel* about an appeal for Filipino Catholic lay teachers to work in a mission school in British North Borneo, brought response from many parts of the country, according to Father Herman Martens, CICM, assistant national director of Catholic Action of the Philippines.

St. Joseph's Convent in Penampang, British North Borneo, requested Father Martens to contact some Filipino lay teachers who might be interested to teach in a mission school there.

Father Martens relayed the appeal to *The Sentinel* and an item was published in the January 31 issue.

Since then Father Martens has received many letters of inquiry, including one from a Filipino couple in Bongao, Sulu. Other letters were received from Cebu, Ilagan (Isabela), Surigao, Ozamiz City, Baguio, Clarin (Misamis Occ.), Pagadian (Zamboanga del Sur), Cabadbaran (Agusan), and Davao.

One lady teacher from the Philippines is already teaching in the mission school managed by St. Joseph's Convent in Penampang.

The response is another indication that Filipino Catholics are becoming increasingly mission conscious. It may not be too long before many Filipin families, will know how the famili of the foreign missioners in our mid must feel to have relatives teaching i mission schools in other countries.

There are now Filipino teachers i East and West Pakistan. They a teaching in Catholic schools there the invitation of the Pakistan bishop There are also Filipino nuns teachi in Thailand and in Japan, and the are Filipino Sisters now doing missio work among the migrant laborers i California.

If the would-be volunteers for Bo neo are accepted, one more foreig land will be added to the growing li of countries where Filipino teachers— priests, nuns as well as laymen an women—are doing service.

We can be justly proud of thes generous compatriots of ours wh have foregone the comfort of the own home and the security of livin in their own country, for such a nobl cause.

We would think it most unfair i after these Filipino teachers have la bored in those countries for man years, they should suddenly be face with the prospect of being summaril kicked out by legislation similar to th measures now proposed for the natio alization of the teaching profession.

Hong Kong Sunday Examiner

Tibet

THE mysterious country of Tibet is one of the few places in the world which have been entirely closed to Catholic missioners. Some few indeed, have succeeded in penetratin into the country, but they have bee

unable to work there and they have been forced to leave again. There are, however, Tibetan Catholics, for many Tibetans—more than half the Tibetan race—live outside Tibet and missions have for long been established among them.

Among others, the monks of St. Bernard's, accustomed to the snows of the Alps, had a mission in the inhospitable region on the borders of Tibet. They mastered the Tibetan language and worked among the local population, while they hoped and prayed for the day when they would be able to preach the Gospel of Christ in Tibet itself. This mission, like the other Catholic missions of China, was destroyed by the Communists, and now Tibet itself is feeling the heavy hand of these enemies of all religion, for it is not only the Church which is persecuted by the Communists: Moslems, Lamas, all who acknowledge religious duties, find themselves in conflict with these materialists.

Catholics had hoped for the opening up of Tibet, but we cannot view without dismay its opening up by means of gross injustice, massacre and war. The Dalai Lama, a young man who is the acknowledged leader of his people, has shown himself to be a man of courage, integrity and political wisdom. He has barely escaped from his own country with his life; he sees his people hounded from their homes and murdered; he and they are targets for barefaced lying propaganda. These people talked about unequal treaties and imperialist oppression of China, but the history of China does not contain an instance as blatant as this of the trampling on the rights of others, or of ruthless imperialist ambition.

However little understanding we may have of the strange theocracy of Tibet, however small our sympathy with its rites and practices, we are moved by Christian charity to deep sympathy with the Tibetan people in their present misfortunes, for we must sympathize with all who suffer unjustly and especially with all who suffer for their service of God, even though we think their method of serving God misguided.

In our modern world, lying has become a political weapon used without scruple, the iron hand of unjust force is used whenever it pays to use it. Lying pays; unjust oppression pays; but only for a time. The God of Truth and Justice reigns in heaven, and a terrible retribution awaits those who so blatantly defy His laws.

Bombay Catholic Examiner

President's Assent For Education Bill

THE assent granted to the amended Kerala Education Bill is hardly calculated to instill any sense of confidence in the Catholics of Kerala that their rights under the Constitution will be safeguarded and that their schools will not be made the instruments of totalitarian tyranny.

True enough, as a result of the Supreme Courts verdict the Bill was amended and revised. Anglo-Indians were exempted from the operation of

the Bill and minorities exempted from the clause which makes it possible for the state to take over any category of schools not complying with the provisions of the Bill. But while the Chief Justice of the Supreme Court made it emphatically clear that 'minorities' included Christians, the Education Minister, Mr. Mundassery, has been asserting, against even the logic of numbers that the term 'miinorities' includes Jews and Muslims but not Christians, could not the term have been authoritatively classified before assent was given to the Bill? Must the Christians be left to have recourse to litigation to prove that they are a minority?

For the rest the grievances of Catholics against the original Bill remain, by and large, unaltered. The Bill, even as amended, remains draconian, expropriatory and discriminatory. Some of the obnoxious clauses of the original Bill, like the one which provided that the Managers of aided schools should appoint teachers, only from a list approved by Public Service Commission were not even referred to the Supreme Court for judgment.

Others remain to make the administration and even the existence of Catholic schools a near impossibility. The collection of tuition fees by the Government, the arrangement of payment of salary through Headmaster rather than the manager, the inability on the part of the management to dismiss, remove or suspend teacher without the previous sanction of the officer authorized by the Government and the refusal of aid and recognition to schools, unwilling to follow the provision of the act, all these clauses will lay a burden on Catholic schools almost impossible to bear.

The Ceylon Messenger

A Re-dedication

A little over ninety years ago, the Messenger first saw the light of day. It had become a reality in the hands of a group of laymen, who were the guiding light behind the whole venture. That a weekly newspaper should have weathered the vicissitudes of ninety years, is already something to thank God for; but when we reflect that it is a weekly dedicated to the uncompromising ideals of truth, of unflinching and unswerving fidelity to the ways of God, then there is so much more that we have to bring into the gratitude to the Almighty which fill our hearts today.

That is why, in this our commemorative issue of ninety years of service and witness-bearing, we lift up our hearts and minds to God, who has given our paper the privilege and the grace to be what it has been these ninety years; we thank Him for the responsibility and the vocation that has been and continues to be ours; and we keep hoping and praying, as we enter the final decade before the centenary, that, even in the difficult times that have come upon us and may still come our way, we may have the strength and the constancy of dedicated purpose daily "to become

more valiant heralds of truth, fearless defenders of what is right, and wise pioneers of a true peace." (Pius XII).

Looking to the past, we must also thank all those who went before us, priests of God and valiant laymen, who built up for the Messenger through their tears and toil, the place that it enjoys today in journalism in Ceylon. And who could forget successive Archbishops, in particular our present Metropolitan, who have lavished every care and concern on the Catholic Press, and without whom the paper would certainly not be what it is today?

Through these ninety years, it has been for the Messenger, a mission and a vocation; it has been a day-by-day dedication to the ideals of God, who is Truth and Justice, it has sometimes been a struggle and a fight for the citadel of God; it has often been even a done battle for the values on which we can never compromise. It has not always been an easy nor a pleasant careed; but it certainly has always been an existence during which we hope we have given guidance and inspiration along the path of the Timeless Church of Christ.

Pope Pius XII once said to the Press: "You need not hesitate to call it a spiritual service"—and he went on to place the work of the Catholic journalist among the most sacred and providential vocations in the Church. We humbly hope that we have not fallen far short of this lofty ideal.

A Catholic paper is committed, as we have already observed, to a sacred mission. It has to mould Catholic opinion within the Church—a duty which has become all the more pressing in these days "when opinion is poised between two dangerous extremes, namely an illusory and unreal spiritualism and a ramshackle and materialistic realism" (Pius XII). This work of moulding opinion in the Church is indeed an important part of the task of our paper, more so in a country such as ours. We have tried to do our part; we hope we have achieved something.

There have been times, when we have had to be very outspoken in our observations, in dissociating ourselves from certain trends, and even in protesting against certain measures. We were fully conscious that our attitude may at times have brought us some unpopularity; but we were prepared to pay the price—for, there can never be a swerving from the path of truth. "The formidable evil for the Catholic pressman," warned Pope Pius XII in an address to the International Catholic Press Congress in 1950, "would be cowardice and discouragement." The whole history of the Messenger the past ninety years has, we sincerely hope, been anything but cowardice.

It is in this spirit that we commence the tenth decade of our existence as a newspaper. We go forward to the battle and the toil—deeply conscious of our mission; clearly aware of our glorious heritage; uncomfortably awake to the uncertain future here in Ceylon; and refreshingly young in our ardour and our enthusiasm. We hope, please God, to serve the Church and our country and in doing so, we hope, with God's grace, to become, in the words of Pius XII "more valiant heralds of truth, fearless defenders of what is right, and wise pioneers of a true peace."

Burma Sower

Church In China

IT is a well-known fact that the Church in China has undergone a terrible persecution during the past decade. The Communists took over China in 1949 and by 1959 over 3,500 foreign bishops and priests were expelled after torture and imprisonment for no other reason than for being Catholics. There is only one foreign bishop left in China and he is now under house arrest or in prison. He is Bishop Walsh. Of the Chinese prelates and priests most of them are either in prison or prevented from carrying out their ministry. Many lay people are made to suffer for their faith. Some of them shed their blood for Christ. The Martyrology of the Church in China will be one of the most glorious periods of the Church on earth.

It is the earnest wish of the Holy Father that all the Catholics of the world should pray for their brethren in China that they may be steadfast in faith inspite of mental and physical tortures inflicted on them. Lest the long drawn out conflict wear out their power of resistance, we are asked to pray to God to give them fortitude and the spirit of faith to be able to withstand them.

Enjoying the freedom of religio as we do in Burma, perhaps we d not realize the agony of religious pe secution. We do not realize the ex cruciating torture of un-ending ques tioning for days, weeks and month on end, or of solitary confinement o of near starvation to break the bod and the spirit of any resistance. Th Communists' avowed aim is not t raise martyrs but apostates. Henc they do everything conducive to rais apostates, short of death.

Hence the brotherhood in Chris and human solidarity compel us t pray for our brethren in China. W ought to pray earnestly to God t end this diabolical persecution tha the Church has ever known. Whe St. Peter was imprisoned the whol Church prayed for his release and Go heard the prayer of His Church an released the Apostle. So now if th Church prays for freedom for th Church in China, God will surely hea the prayer and see to the end of per secution in China. May we then im plore the mercy of God for our breth ren in China?

The Manila Filipinas

The Youth And Communism

TIME and again, the Church and competent civil authorities have warned our people against infiltration of our schools and colleges by Communist experts and agents. Why does communism seek to influence the youth? Why does communism bend every possible effort to infiltrate the institutions of learning?

The answers to these questions are many:

First: Youth is impressionable and plastic. Generally youth has no

learned to weigh and consider, to analyze, to appraise, and to evaluate.

Second: Youth is aggressive, and many a time reckless in its aggressiveness. Thus youth has largely participated in bloody violence and impassioned revolts and strikes. Youth can be depended upon to carry on any fight either for a good or a bad cause. Here lies the trouble.

Third: Youth is generally indealistic. This explains why youth vehemently and passionately sings, "Love is better than bread," "A loaf of bread, a jug of wine, and thou beside me singing in the wilderness, Ah wilderness were paradise enow." If youth is presented an ideal, no matter how evanescent and ephemeral, and if this ideal is clothed with the aura and the pristine colors of a roseate dawn, youth will sucumb to this ideal and youth will not "count the cost."

Therefore, communism has sought and is still seeking to gain the sympathy and support of youth. Communism knows how successfully Soviet Russia, Hitler's Germany and Mussolini's Italy had been able to marshal youth and regiment it along their respective ideologies. And Communist China now is moulding her youth to her heart's desire through the unspeakable and heartless instrument of human torture: the commune.

Conquer youth and you conquer the world.

Therefore, it is not passing strange that the battle-fields have been littered with the bullet-torn bodies of the young, the prisons are bursting with youthful violent-tempered men; the factories are groaning with the painful cries of suffering regimented youth.

How does communism carry on its relentless process of capturing the youth of every land and clime? Communism's ways are legion.

Look like the innocent flower but be the serpent underneath.

This seems to be the modus operandi of communism.

Communism will say:

"Consider our Constitution. It is the most democratic constitution in the world."

"Communism guarantees all freedoms—freedom of worship, freedom to vote and be voted upon, freedom of speech, freedom of movement."

"Communism offers all forms of incentive like forums, symposia, conferences conventions, festivals, and get-together parties—purely cultural, you know."

The opportunity to travel as a free-loader, the chance to meet other youths and girls, particularly, the advantage of seeing other places far away from home—all these are offered by communism on a silver platter.

But the consequences of youth's submission to Communist wiles and subterfuge are beyond our wildest imagination. Youth will become the mouth-piece of communism. Youth may be induced to become a propagandist of Communist ideology and practice. Youth will seek to destroy the government of his country "for there is more in communism than meets the eye." Youth will be corrupted morally and moral corruption will lead to slavery—political, ideological, and spiritual slavery to evil ideals.

Therefore, youth must be guided by the Church and competent men of authority. Youth must consult Age and Experience. Youth must live and die for an ideal, but the ideal must be good, noble, and true.

Pakistan Christian Voice

Long Step Forward

THE President's promise of the prerequisite of fundamental reform prior to the rehabilitation of the democratic way of life is nearer realization with the passage of the recent agrarian reforms which merit the distinction of being hailed as a milestone in the history of the countdy. Apart from the fact that the reforms imply a complete break with the horrors of the feudalistic past, an anachronism long recognized by permitted perpetuation by the opportunist politicians that engaged the political scene until the inception of martial law, they also herald conditions that make for greater economic equality, a circumstance so necessary for the better running of democracy.

In breathing its sigh of relief the nation is apt to ignore the Land Reform Commission and the magnificent work it has accomplished within three months and the Presidential Cabinet's adoption of the report inside the time limit of four days, a fact that redounds both to the credit of the thoroughness with which the Commission conducted the enquiry and also the business-like attitude of the Cabinet. Speedy implementation is to be hoped for and will in all probability be achieved.

The Reforms have the backing of economic soundness particularly in respect of fragmentation which has long been looked upon as the bane of Indo-Pakistani agriculture and now there only remains the establishment of a really efficient marketing agency whereby the marginal tiller of the soil will be in a position to derive the maximum benefits from his labor. There is no saying what levels of productivity will be reached by this boost to the morale of the average agriculturist. Supplementary reforms in the means of transport and other auxiliary services will no doubt follow soon to make a complete success of the undertaking.

Though at first the reforms would appear drastic or undue, a closer examination will reveal that the limits of 500 and 1,000 acres irrigated and unirrigated land are not so low after all. The possession of either category of acreage is substantial both in respect of holdings and income. The problem of compensation has been tackled by a realism that is shorn of cheap emotionalism though it will cut deeply into those who still choose to live in the past.

To those who see in this bold step the thin edge of the wedge of the ultimate abolition of private property we can only appeal to be more reasonable and less panicky. The reforms were long overdue and only a prompt implementation which will require the cooperation of all concerned will assist the nation in taking a long step forward.

Calcutta Catholic Herald

Family Planners In Conference

THE Capital of India had the dubious honor recently of being host to the Sixth International Conference of Planned Parenthood; an honor somewhat deserved, since India has the equally dubious honor of being the only country to sponsor officially birth-control. To add insult to injury, the Press mentioned among the 150 foreign delegates attending the Conference Mrs. Margaret Sanger, who conducted the famous conversations on birth control with Mahatma Gandhi. In his excellent book Too Many of Us, A. Nevett gives a fair summary of the conversations. A straightforward, nearly brutal reply of the Mahatma to Mrs. Sanger must still ring in her ears:

"When both (husband and wife) want to satisfy animal passion without having to suffer the consequence of their act, it is not love, it is lust. But if love is pure, it will trancend animal passion and will regulate itself. . . . Love becomes lust the moment you make it a means for the satisfaction of animal needs. It is just the same with food. If food is taken only for the pleasure, it is lust."

As far as we can ascertain from press reports, Mrs. Sanger had the decency of not being too vocal at the Conference, lest she should thereby insult the memory of the Mahatma.

Nobody will deny that there is a population problem in India. The country is threatened with overpopulation. Yet, the problem is not the greatest and the most urgent India is facing; and the remedy proposed, contraception, is not the obvious solution.

When taking part in discussions on the population problem, there is a fallacy of which we must beware. It is a fallacy to say: India increases at the rate of 5 crores in 10 years; therefore the population will increase by 10 crores in 20 years, 20 crores in 30 years and so forth. "It would be as sensible to argue that because a child is four feet high at the age of ten, he will be eight feet high at the age of twenty." (Dr. Halliday Sutherland).

As to the solution proposed, most forms of birth control are immoral. It would be the obvious thing to look first within the realm of permissible things in order to find an adequate remedy to an excessive increase of population—excessive, that is, in comparison with the existing or prospective food supplies. We suggest: increase the food supply, by better methods of agriculture, greater use of natural manure and fertilizers; more intelligent use of the water supply made available by gigantic irrigation system; spending on the destruction of rats and other pests the crores of rupees earmarked for the prevention of human births; reduction of the number of early marriages and, to make a start, applying the Sarda Act and making breaches thereof punishable by law.

Taking the whole terrestrial globe as a whole, making for a while abstraction of national frontiers and boundaries, one sees immediately that

there is plenty of room for all of us and for many more; there is abundance of food and prospect of still larger quantities to feed us and our successors for centuries to come.

There are large tracts of land which are nearly desert; some other lands with a very low density of population. Granted, many of the deserts are scarcely fit for human habitation and survival, but they need not remain so always. A typical instance is the Canadian Northern Territories now attracting a regular flow of immigrants, on account of the large mineral and oil reserves there discovered. How will those people live? . . . They will find out. In fact, the people of Alaska have already a fast growing wheat, giving splendid crops in the short Alaskan summer. There is plenty of room in South America and the deforestation of the Amazon basin going now apace is full of promise. Even the Australian desert plains will one day bloom and prosper, once the ingenuity of man will have found a practical way of turning brackish into potable water.

Meanwhile in countries that are already cultivated by man, there is too much food. Too much food in the U.S.A. and Canada, too much food in the Argentine; there was even a surplus of milk and butter in densely populated Belgium last year. What is needed is a better distribution of the available food. If there is famine and scarcity in some lands, it is man-made famine and scarcity.

The laws of emigration and immigration must also be revised by the United Nations. Barriers must be lifted everywhere. And there must be no racial discrimination anywhere. Let the flow of human beings run freely from overpopulated countries to near-deserts; according to law evidently, in order to avoid local congestion and bottle-necks; but according to laws inspired by true humanitarianism and charity. And let our scientists look after the welfare of the people of this earth, before they try to go to the moon. Let the financiers, too, spend all the money, used to bombard the interplanetary regions, to better the living conditions of the inhabitants of this globe.

If we consider the order of divine revelation and the mysteries of the Catholic faith, it is true that the immense progress that has been made in investigating and using the forces of nature, and still more the blare with which purely earthly culture is proclaimed, have so disquieted many minds that they are scarcely able to grasp supernatural truth. Yet the fact remains that zealous priests deeply imbued with the truths of faith and filled with the Spirit of God have had in our day greater and more wonderful successes than perhaps in any other age in winning souls to Christ. . .

— POPE PIUS XII

NOTES AND INFORMATION

Catholic Relief Services Provides Aid to 20 Million Children in the World, United Nations Agency Told

TWENTY million undernourished children throughout the world are receiving American government surplus commodities distributed by Catholic Relief Services—National Catholic Welfare Conference, it was announced in Geneva.

Jean J. Chenard, deputy director of CRS-NCWC's European office in Geneva, told a meeting of the executive board of the United Nations' Children Fund that the overseas relief agency of the U.S. Bishops is helping children in fifty nations, irrespective of race or creed.

Mr. Chenard illustrated his point by noting that in Greece over three-fifths of the children attending primary schools receive aid through the CRS-NCWC school feeding program, while in Spain more than two million school children get the equivalent of a meal daily through similar projects.

Turning to the subject of medical aid, Mr. Chenard urged the United Nations' Children Fund to encourage local governments to provide assistance to mobile medical units operated by CRS, particularly in the Far East.

As a result of a project named the Madonna Plan, he said, aid is being channeled from the U.S. through mother and child clinics, welfare centers and dispensaries to needy mothers and children in places as far apart as Italy, India, Korea and Japan.

In Malaya alone, Mr. Chenard added, nine mobile medical teams operated by CRS cover thirty-three areas in four states, with a combined average of 20,000 cases treated every month.

Speaking at the same meeting, Odile Roulet, representing the International Catholic Child Bureau, called for closer cooperation between the United Nations' Children Fund and the various non-governmental agencies active in the field of child aid and education.

Direct consultation, she said, would avoid duplication of efforts and waste of funds. In this respect Miss Roulet noted that some of the Children Fund's new projects could be put in action with the help of specialized non-governmental organizations or missioners who have long operated successfully several child welfare centers in the remotest parts of the world.

Included among the Children Fund's new projects discussed at the meeting was a proposal to set up day-care centers for the children of needy families, particularly in countries marked by heavy immigration.

CRS-NCWC Official is Named to Refugee Post

A representive of the Catholic Relief Services-National Catholic Welfare Conference has been elected secretary of the executive committee of the International Committee of the World Refugee Year (ICWRY) here.

He is Jean J. Chenard. Also a member of the nine-man executive committee is Dr. T. Stark of the International Catholic Migration Commission. Chairman of the body is Dr. Elfan Rees, secretary in Geneva of the Commission of the Churches on International Affairs, which is sponsored jointly by the (Protestant) World Council of Churches and the International Missionary Council.

The ICWRY is composed of twenty-one voluntary agencies and non-governmental organizations. Its purpose is to focus interest on the refugee situation during the twelve months starting July 1, 1959—the period proclaimed as World Refugee Year by the United Nations.

Institution of Lay Deacons Might Be Ecumenical Council Topic, Magazine Suggests

AN Italian missions magazine has suggested that the question of lay deacons, might be brought up at the forthcoming ecumenical council.

Le Missioni Cattoliche, a magazine edited by the Pontifical Institute of Foreign Missions in Milan, stated that the institution of lay deacons would not be an improbable subject for the council to consider.

It recalled that the problem was brought up during the 1956 International Liturgical Congress in Assisi by Bishop William Van Bekkum, S.V.D., Vicar Apostolic of Ruteng, Indonesia.

The idea would be to ordain deacons who have no intention of going on to the priesthood, and even to ordain men who are married and have children. Under present Church law ordination to the diaconate is reserved to those going on to the priesthood, and it involves a solemn vow of chastity.

These lay deacons, to be assigned primarily in mission territories, would perform certain ecclesiastical functions now reserved to the priesthood, including baptism, preaching, distribution of Communion to the sick, and preparation of the dying for Extreme Unction.

In 1957 Pope Pius XII, speaking to the congress of the Lay Apostolate, referred to the problem, and indicated that he did not think the time was yet appropriate for such a decision.

The Milan mission magazine, after reviewing the history of the question, concluded:

"We hope from the heart for a renewing of such an order and we think that, given the importance and the actuality of the question, it would not be surprising if it were even called to the attention of the already announced ecumenical council."

Migration Official Calls for Drive on Emotional, Material Blocks to Movement of People

THE obstacles to migration are psychological as well as material, and the time has come for a concerted effort to eliminate them, the Director General of the Intergovernmental Committee for European Migration (ICEM) has declared.

ICEM chief Marcus Daly, a Catholic layman from Lincroft, N.J., and a former professor of international law at Fordham University, said on the eve of the ICEM council's 10th session that the migration committee now "has a tremendous task to fulfill."

In an interview with the N.C.W.C. News Service shortly after a visit to Australia and the Far East, and a private audience with His Holiness Pope John XXIII, Mr. Daly said the fight against the material and psychological blocks to migration must be carried out both in countries from which migrants come and in the areas which receive them. He expressed the hope that ICEM council would approve seven more pilot projects especially geared to prepare future emigrants for integration in their prospective countries of resettlement. Such pilot projects would provide for vocational training work, intensive language courses and psychological research and would also have mobile information units.

Concerning his papal audience, Mr. Daly said that Pope John "shows a very keen interest in the work of the Committee (ICEM) and thinks of migration as a solution to some of the modern population problems." He added that "the Holy Father indeed is greatly concerned about the living conditions of large families in southern Europe," where lack of industry and poor farming conditions doom the inhabitants to misery and poverty.

Mr. Daly, who succeeded Ambassador Harold H. Tittman as director of ICEM in May, 1958, indicated that while in the past ICEM has concentrated on the refugee problem, its future task will center on relieving pressures in over-populated regions.

As for countries able to receive immigrants, Mr. Daly said he was very favorably impressed by the attitude in Australia during his visit. The whole population appears to be making a generous effort to welcome and assist migrants until they are fully integrated, he said.

"Church authorities and voluntary organizations as well as government services rival each other in helping the newly arrived," he said. "Under a 'good neighbor' plan, each migrant upon arrival is given a 'father' who will follow him, assist and advise him during the sometimes difficult process of adaptation to local conditions and customs. The immigrant never feels isolated or abandoned."

Concerning migration to the United States, Mr. Daly said that during last year's recession there was some hesitancy on the part of Americans to sponsor immigrants to America. But he said that situation was short-lived.

In Latin America, the picture is different, he said, since political upheavals there have been responsible for delays in the movement of migrants

to some countries. Mr. Daly said he intends to visit Latin America in the near future.

In the receiving countries in general, he said, greater stress should be laid on helping the immigrant adapt himself to his new conditions. He said that for this reason he was especially pleased that the International Catholi Migration Commission has chosen "In tegration of the Migrant" as the them for its fourth international congress to be held later this year in Ottawa.

Mr. Daly summed up his task b saying: "Migration must be planne and processed with the heart."

Holy See Declares It a Sin for Catholics to Vote Non-red Politician Who Backs Communists

THE Holy See has ruled it sinful for Catholics to vote for any candidate, Communist or not, who is known to support the Reds or their activities.

The ruling, the strongest anti-Communist action taken by the Holy See in ten years, came in the form of a resolution passed by the cardinals of the Sacred Congregation of the Holy Office and approved by His Holiness Pope John XXIII.

As published here in L'Osservatore Romano, the resolution used the term "not lawful" to describe support given to any "representative of the people" who backs the Reds. Use of this term makes the resolution clearly legislative and thus the term means "sinful."

The resolution quoted the substance of the Holy Office decree of 1949 excommunicating Communists or those who support communism. It goes further than that decree, however, since it makes it sinful for Catholics to support any candidates for public office who, though not members of the Communist party themselves, and though they may claim to be Christians, are known to "unite with the Communists and favor them by their actions."

The text of the Holy Office resolution follows:

"This Supreme Sacred Congregation has been asked whether, in the choice of a representative of the people, it is licit for Catholics to give their vote to those parties and those candidates who, though not professing principles in contrast to Catholic doctrine, or who openly attribute to themselves the qualification of Christian, do nevertheless, in fact, unite with the Communists and favor them by their actions.

"During the meeting of Wednesday, March 25, 1959, Their Eminences, the Most Reverend Cardinals responsible for the defense of the Faith and morals decreed that the answers be:

"Negative, according to No. 1 of the decree of the Holy Office dated July 1, 1949.

"This resolution of the Most Eminent Fathers was submitted to the Supreme Pontiff at the audience granted the Eminent Cardinal Pro-Secretary of the Holy Office on April 2. His Holiness approved it and ordered its publication."

Says Vatican Ruling Banning Votes for Pro-reds Applies Universally, but Admits Mitigating Circumstances

THE Vatican ruling that it is a sin to vote for a candidate who even indirectly supports the Communist cause has universal application but admits mitigating circumstances.

That is the substance of an authoritative comment on the decree made in reply to questions submitted by the N.C.W.C. News Service to a competent Vatican source.

The questions asked were:

1. How may one identify the nature of the decree?

2. What reference does the decree have to the political situation in Sicily?

3. Is its application universal, including the Iron Curtain countries?

4. Would you comment on the charge that the Church has invaded politics?

5. Does the decree apply to Catholics joining a coalition government of which Communists are a part?

Authorized answers were given to all but the last question. This was answered by a separate, but well informed, source.

The following answers were given:

1. The nature of the decree is eminently religious and doctrinal. In these days politics often touch and sometimes invade the fields of morals and religion. It is therefore unavoidable that the acts by which religious authority defends its subjects have repercussions on the political level.

2. The dishonest comment of the Communist press that this ruling of the Sacred Congregation of the Holy Office was issued in the specific interest of a particular political party is to be absolutely denied. Still more to be excluded should be the assumption that it constitutes an act contrary to the autonomy of the region of Sicily.

Communism, which violates the autonomy of places and the independence of peoples, making them slaves, has no right to assume the role of champion of Sicily.

3. The effect of this decree is universal and is not limited to the events in Sicily. The publication of the decree is, however, closely related to the political situation in Sicily, as was demonstrated by the manner in which the statement of the Sicilian Bishops followed closely upon its publication.

Therefore this decree refers to all the countries, regions and movements where the intention of collaboration between Communists and Catholics develops. Such circumstances are found not only in countries dominated by the Communists, but also in other nations where certain trends and movements have arisen which would attribute to themselves the name of Christian although they have fallen into the insidious net of collaborationism promoted by every means and in every circumstance by the Communists.

Regarding the Iron Curtain countries, there is good reason to ask oneself whether free elections really do exist there and therefore whether the electorate has a real freedom of choice.

4. In the publication of the Holy Office decree the Church has by no means invaded the exclusive field of politics.

Still less has it violated the Concordat between Italy and the Holy See, as is claimed by the newspapers and magazines controlled by the Freemasons and secularists, which represent a minority of the Italian people.. All the decree does is to fulfill a strict duty imposed on the Church by its founder, Jesus Christ, to teach all the faithful, to enlighten consciences and lead them on the road of justice.

The use of one's vote, besides being a right, is also a political duty. More than a duty, it is a moral and religious right, as was stated masterfully by the late Pope Pius XII:

This is so, he said, "at least when it is a matter of electing those people called upon to give to a country its constitution and its laws, those laws that refer particularly, for example, to the sanctification of holy days, matrimony, the family and the school and those laws pertaining to the multiple social conditions under justice and equity.

"It is therefore the task of the Church to explain to the faithful their moral duties derived from that electoral right."

5. Where it is a matter of forming a government in which there are Communist ministers, the decree of the Holy Office applies if the collaboration of Catholics would be advantageous to the Communists. This is the condition in the majority of cases.

In very special circumstances, however, it would be necessary to apply the pertinent moral principles and choose the lesser of two evils, in which case the decree would not apply.

The recent decree is a corollary to the decree of 1949 which excommunicates Catholics joining the Communist party or aiding it. The present decree, therefore, should be interpreted in that light. The present decree refers to the election of representatives of the people; the 1949 decree establishes canonical sanctions against persons registered with the Communist party and who support it knowingly and willingly.

In the Iron Curtain countries, however, the condition of "willingly" is difficult to verify. Therefore one could say that the present decree in these areas applies in principle, but cannot be applied in practice.

750th Anniversary of Approval of Franciscan Rule Commemorated by Pontiff, Members of Order

REPRESENTATIVES of the four branches of the Franciscan Order put their hands in those of His Holiness Pope John XXIII and renewed the Order's vows to mark the 750th anniversary of the approval of the Franciscan rule.

The ceremony in the Archbasilica of St. John Lateran here repeated the religious profession of St. Francis of Assisi in 1209 in the presence of Pope Innocent III.

Taking part in the commemorative rites were Father Agostino Sepinski, Minister General of the Order of Friars Minor. Father Vittorio Costantini, Minister General of the Order of Friars Minor Conventual;

Father Clement Neubauer of Milwaukee, Minister General of the Order of Friars Minor Capuchin, and Father Lorenzo Hrzic, Definitor General of the Franciscan Third Order Regular.

In the presence of thousands of Franciscans in the great church the Pope praised the virtues of poverty, obedience and charity as the characteristics of the great Franciscan family.

He said that poverty is "the fundamental virtue of the Franciscans." He added that it can happen that "riches abound by virtue of poverty itself, even material riches" and that this virtue counsels the soul to moderation and discretion.

Speaking of obedience to bishops and particularly to the Bishop of Rome, the Pope said:

"The history of the Church, examined without animosity, provides the most detailed documentation of how much the success of the life of the religious orders depends of obedience pure and simple to Holy Church and how much disadvantage and desolation there has to be lamented and regretted as a result of following alone or collectively the road of insubordination and indiscipline."

As for charity, the Holy Father said it is to be found in the spirit of Catholicity and of the apostolate as presented by St. Francis to his contemporaries and in the missionary efforts of the Order. He said:

"May the voice of St. Francis, always sweet and powerful...be an attractive invitation to all for a concentration of invincible energies from various parts of the world where one works, suffers and fights spiritually against the spirit of darkness, so that the great tribulation which has struck the Church in these years may be calmed and turned into a blessing for the same oppressors of freedom and truth."

The Pope told the crowd in the church that he has been a Franciscan tertiary since the age of 14. He recalled that near his home in Sotto il Monte there is a monastery of Friars Minor at Baccanello and announced that he plans to send there a relic of Franciscan Saint Charles of Sezze which he had been given for the saint's recent canonization.

In conclusion the Pope declared:

"Beloved brothers in St. Francis, to Ourselves, to you and to all we repeat the great admonition that comes to us from there (Heaven)—this is the great 'rule' which we are celebrating. This is the road that leads to life, blessings and glory. Alleluja! Alleluja!"

UNESCO Is Aware of Good Work of Missions in Under-Areas, Its New Catholic Director States

AT his first press conference in the U.S. UNESCO's first Catholic director general stressed the parallel interest in underdeveloped parts of the world shown by the world organization he heads and the missions.

The United Nations Educational, Scientific and Cultural Organization is extremely conscious of the significant and continuing contribution of missioners to cultural expansion, declared Dr. Vittorino Veronese, one-

time president of Italian Catholic Action who was elected director general of UNESCO last December 5 for a six-year period.

By its constitution, Dr. Veronese added, UNESCO can adopt no substantive position on religious or ideological matters, but this does not mean that it must be indifferent. On the contrary, he said, it seeks to cooperate in the most positive way in all mission activities which parallel its aims, and it will support them in the entire area of common interest.

This statement came in reply to a question from an N.C.W.C. News Service reporter. Earlier, Dr. Veronese had replied to a question which asked what role UNESCO would play in the removal of "religious and tribal customs" which would impede the stabilization of world population at a safe level.

Agreeing that world population is increasing rapidly, he said that this fact does indeed provide a further reason for intensifying UNESCO's work on behalf of universal education. He denied, however, that it is engaged in any studies or other activities directed toward population restriction, adding that he does not think anything of the kind is contemplated. It is not the role of UNESCO, he said, to make decisions which involve moral as well as technical judgments.

Describing ignorance as the source of many of the ills plaguing the world today, Dr. Veronese said it is normal that the more highly developed nations which have not yet reached the same degree of development in their production or their standard of living.

Technical assistance however, he added, "is not a gift from one nation to another. It is much mo than that: it is a mutual enrichmen Technical assistance creates solidari among our member states.

A lawyer and former university pr fessor, Dr. Veronese has been pr minent all his life in Catholic activiti in Italy. He experienced many dif culties under fascism because of h opposition to the regime.

In 1944, on the fall of fascism, h became secretary general of th Catholic Institute of Social Work an later secretary general and preside of Italian Catholic Action. Since 194 he has attended all sessions of th General Conference of UNESCO as member of the Italian delegatio Since 1952, he has been a member UNESCO's executive board an since 1956 its chairman.

Dr. Veronese stated his views o relations between Catholics an UNESCO in an interview he gav just after his election as director ge eral last December.

"The very universality of Chri tians," he said, "the certain know ledge which they draw from the faith and charity, the hope of interna and external peace which they carr within them, all these things prepar them admirably for international co operation.

"The Church is, in addition, focus and example of international co operation. The qualities acquired i the apostolate contribute greatly t the improvement of human life in it secular aspects. What is at stak is the accomplishment of human sim in a human way. And Christians, o course, are well able to distinguis this cooperation from denominationa proselytism."

Book Reviews

In Search of Identity

The Japanese Overseas Scholar in America and Japan.

By John W. Bennett, Herbert Passin, Robert W. McKnight. 369 pp. University of Minnesota. 1958. US$7.50.

As a result of Japan's efforts to catch up with the technically more advanced nations of the West, many Japanese students in our century have left home to take advanced studies in the West, particularly in the United States. This work by three professors of anthropology analyzes the effects on the students of their overseas experiences; it is fourth in a series of monographs sponsored by the Committee on Cross-Cultural Education at Minnesota's Science Research Council.

Because of the highly technical language used, the book is rather heavy reading. But it is a commendable attempt to present, in understandable terms, the complex factors at work in the minds of the students, who may really be described as young men and women "in search of identity."

The problems are of a philosophical and social nature: on such complex issues as East versus West, democracy versus autocracy, individualism versus collectivism and traditional values versus Western concepts, the students are forced to take sides.

The authors point up the need for an appreciation of cultural values and the use of those values to attain success and peace of mind. But as they fail to devote much attention to the role of religion in the lives of the students, there is a real gap in the whole study. Nevertheless, it is valuable work for students of Japanese affairs and world cultural problems.

The Caravels of Christ

By Gilbert Renault. 250 pp. G.P. Putnam's Sons. 1959. US$5.00.

As the Portuguese sailors of the fifteenth century slowly made their way, in tiny caravels, down the west coast of Africa, they opened up more than just a passage to the Indies. Their skill at navigating unknown seas and all their heroic exploits marked the beginning of the Age of Discovery. It unveiled new worlds to the people of Christian Europe and gave a tremendous impulse to the spread of the faith. For the Portuguese explorers truly believed they were accomplishing God's purpose in carrying the Gospel of Christ to the peoples of Africa and Asia.

This colorful, well-researched book has five main episodes: (1) the adventurous life of Prince Henry the Navigator who encouraged the first voyages to Africa; (2) the expedition of Diego Cao to the Congo River; (3) the legend of Prester John, which inspired Pero da Covilha to visit the court of Ethiopia; (4) Bartholomeu Dias' bold journey around the Cape of Good Hope; and (5) Vasco da Gama's discovery of the route from East Africa to India.

The last section is particularly well done. It portrays da Gama as a true hero, one who knew how to overcome perils of the sea, mutiny among his own men and plots against his life by Moslem and Hindu princes of India.

Thoroughly Catholic in spirit, the book is written in a sonorous style that only occasionally betrays its translation from a French original. All in all, an excellent piece of historical writing.

Buddhism and the Race Question

By G.P. Malaleskera and K.N. Jayatilleke. 73 pp. Paris: UNESCO. 1958. 50 cents.

This booklet by two learned Buddhists is part of a UNESCO-sponsored series, The Race Question and Modern Thought. Its distribution is handled by Columbia University Press. The Introduction seeks to clarify Buddhism's relationship to science, philosophy and other religions.

The authors then proceed to discuss Buddhist ideas on race and race prejudice. Their focus is less on contemporary Buddhism, with its many ramifications, than on early Buddhism and its repudiation of the caste system of India. Buddha himself condemned the practice of caste discrimination, which is fundamental to Brahmanism. Defending the dignity and equality of all men, Buddhism stresses their biological and spiritual unity; it transcends all barriers of race and caste to bring oneness to humanity.

In conclusion, the Buddhist faith is presented as an ideal "pacifistic democracy" providing a valid answer to the religious, economic and social problems of our day.

Reviews in Brief

The Bronze Christ

A Novel By Yoshiro Nagayo. 159 pp. Taplinger Publishing Co. 1959. US$3.50.

From Japan comes this historical novel, set against the background of the bloody persecutions of the Japanese Christians in the seventeenth century. It is the story of Yusa, a pagan bronze caster, who has been refused the hand of Monika, a Christian girl whom he loves. In despair he takes up with a prostitute, Kimika, who bears a strong physical resemblance to Monika. To redeem Kimika from her owners, Yusa agrees to cast an image of Christ for the authorities. The Government intends the image as a snare for the Christians: all who refuse to tread on it will be put to death.

Although not a Christian, Yusa produces so moving a portrait of Christ that he becomes suspect. Despite his protests, he is executed along with Monika and other Christians.

Brief in form, Oriental in feeling, The Bronze Christ brings to life the full grandeur of Japan's Christian epic. The translation by Kenzoh Yada and Henry P. Ward retains the book's poignant flavor.

The Way to Happiness

A Missionary Manual of Catholic Doctrine.

By Bernard F. Meyer, M.M. 320 pp. Maryknoll Publications. 1958. US$2.00.

The purpose of this book by one of Maryknoll's veteran missioners is to provide a basic text and teaching manual of Catholic doctrine. Especially designed for lay catechists, it can be adapted into the various mission languages, while retaining the existing official catechisms.

The author has divided the manual into 60 short, clear lessons illustrated by line drawings. The lessons are grouped into three parts: Part I is concerned with the Apostles' Creed; Part II with the Commandments of God and the Church; and Part III with Prayer and the Sacraments. Also useful for individual and group study.

Mission Chronicle

BORNEO

U.S. MONTFORT FATHERS WILL TAKE OVER BORNEO VICARIATE

OZONE PARK, New York — The first foreign mission post for the Montfort Fathers' American Province will be established this fall in the Indonesian Apostolic Vicariate of Sintang, which is on the island of Kalimantan, once called Borneo.

Father Frank A. Setzer, the community's Provincial Superior, has left here to get things started for the six missionary priests who will make up the Montfort staff at Sintang. He will first go to Rome before traveling to the Indonesian island, where he will spend two months.

The Sintang Vicariate is located in Central Kalimantan, some 250 miles east of the port of Pontianak. Sintang was established in 1958 as a Prefecture under the direction of the Dutch Province of the Montfort Fathers. The 35,000-square-mile mission was raised to the status of a Vicariate in 1956.

CEYLON

CEYLON SENDS OUT ITS FIRST FOREIGN MISSIONERS TO AFRICA

COLOMBO, Ceylon — Five Poor Clare nuns have left here for Africa, the first foreign missioners ever to be sent out from Ceylon.

The nuns, three of whom are natives of Ceylon, will begin their mission work at the Poor Clare convent in Mwanza, Tanganyika.

Before their departure they received a blessing from Archbishop Thomas Cooray, O.M.I., of Colombo.

SCOTCHES CEYLON CABINET MINISTER'S CHARGE THAT CHURCH IS 'SUBVERSIVE'

COLOMBO, Ceylon — A Catholic priest-editor here has denied "completely and absolutely" a Ceylonese Cabinet Minister's accusation that the Church in this country is engaged in "subversive activities."

Father Manik Muttukumaru, editor of the English-language paper, the Messenger, spoke out in answer to charges made by Philip Gunawardena, Minister of Food and Agriculture.

The Cabinet member had declared at a public meeting that the Church here was meddling in politics and trying to oust the present Ceylonese government because of its "progressive legislation." He alleged that Catholic churches were "centers of conspiracy."

The priest pointed out that Catholics here have never entertained thoughts of conspiracy, nor have their churches been used for political purposes.

Other Catholic spokesmen noted that Mr. Gunawardena's charges

probably stemmed from Catholic protests concerning a recent land reform bill introduced in parliament by his ministry. Catholics, it was stated, felt obliged to protest because they believe the bill is aimed at bringing poor farmers under too much government control.

FIRST U.S. PRIEST IS ORDAINED IN CEYLON

BATTICALOA, Ceylon — Father Edward J. Brady, S.J., of New Orleans, La., became the first U.S. priest to be ordained in Ceylon.

The ceremony was performed by Bishop Ignatius Glennie, S.J., of Trincomalee.

Father Brady, who has been in Ceylon since 1953, teaches physics at St. Michael's College here. His ordination was witnessed by his parents, Mr. and Mrs. Edward J. Brady.

CHINA

ASK U.S. RELIEF AID FOR PEOPLE OF TIBET

NEW YORK — Directors of the Sino-American Amity Fund have called on the U.S. government to extend relief assistance to the Tibetan people in the wake of their revolt against Red China.

The president of the fund is Archbishop Paul Yu-Pin, exiled Archbishop of Nanking.

The suggestion that the U.S. give relief aid to the Tibetans was one of four resolutions adopted by the fund's directors in an emergency session here. In other resolutions they:

—Urged the Chinese Nationalist government "to assist the Tibetans in their struggle for freedom."

—Called on the Indian government "to extend protection to all Tibetan refugees" who otherwise "will face slaughter by the Communists."

—Urged the United Nations immediately to "review the Chinese Communist assault upon the Tibetan people."

OPPOSITION TO 'PATRIOTIC CATHOLICS' OF CHINA LEADS TO ARCHBISHOP'S OUSTER; THREE NEW ILLICIT BISHOPS MAKE TOTAL OF TWENTY-THREE

HONG KONG — Strong opposition to the Vatican-condemned Patriotic Association of Chinese Catholics, and the consecration of three more "patriotic" bishops, highlighted a regional conference of Catholics in Communist China which has now come to light.

The opposition, led by Archbishop Joseph Chou Chi-Shih, C.M., of Nanchang, led to his ouster by the "patriotic Catholics." Another priest was consecrated a bishop to replace him. At the same time, the four suffragan bishops of the ecclesiastical province headed by Archbishop Chou —two of them Americans, and all missioners long since expelled—were all also "relieved" of their bishoprics.

The moves toward further schism in China are reported by the Communist newspaper Kiangsi Jih Pao to have taken place last October. According to the paper, they took place at a joint conference of Catholic and Protestant representatives in Nanchang, capital of Kiangsi province in southeast central China.

At the meeting, the paper reports, Kiangsi members of the Patriotic Association "struggled" against Archbishop Chou and a group of "rightists."

The 67-year-old Vincentian Archbishop, who was released from prison earlier last year, denounced the attempts by members of the Patriotic Association—under the guidance of the Communist Bureau of Religious Affairs—to adopt measures which would make the Catholic Church in China "match the big leap forward in socialism."

The Red report goes on to say that because of his opposition to the Patriotic Association, Archbishop Chou was formally "relieved of his bishopric." For the same reason, five priests were "relieved of the duties of vicar capitular."

Later, the "patriotic" Catholics passed a resolution to "relieve from their bishoprics" the four missionary Ordinaries of the metropolitan province of Nanchang. Three are Vincentians and one is an Irish Columban, and all were ousted from China by the Reds around seven years ago, during the heyday of the anti-missionary drive. They are Bishop Patrick Cleary, S.S.C., of Nancheng who is now at Navan, Ireland; Bishop William C. Quinn, C.M., of Yukiang, California-born prelate now doing mission work in Taiwan; Bishop John O'Shea, C.M., of Kanchow, who now resides in Ridgefield, in his native Connecticut, and Bishop Gatano Mignani, C.M., of Kian, now in Rome.

The five vicars capitular—acting heads of dioceses—ousted by the Reds are listed as Fathers Yang Kuo-liang, Tang To-mo, Tsou Ying-lu, Hu Ying-tang and Chang Ming.

According to the Kiangsi daily, the participants in the meeting then elected three bishops—Fathers Hu Ching-ming, Huang Shu and Chen Tu-ching. Father Hu was chosen for Archbishop Chou's Archdiocese, Nanchang, and Father Huang and Chen for the American Bishops' Sees of Yukiang and Kanchow respectively.

John Wang Ki-kwei, schismatic Bishop of Paoting who was himself consecrated illicitly last July, is reported to have proceeded with the consecration of the three priests. The three consecrations bring to twenty-three the known total of "patriotic bishops" consecrated in Red China in violation of the orders of the Holy See, and thus automatically bringing excommunication to themselves and their consecrators. Five of the twenty-three were consecrated last October, also in the course of a meeting in Changsha which was similar to the Nanchang one.

It was following the consecration ceremony, according to the Red paper, that the delegates passed their resolution to "relieve" the four missionary bishops of their posts.

In reporting on the actions taken at the meeting, Kiangsi Jih Pao states that over the protests of Archbishop Chou and the group of "rightist" priests, the Patriotic Association proposed that the Church should have the courage to do away with "irrational religious systems," subject itself to "production needs" and always act in accordance with "the interests of the country."

In moves apparently aimed at pushing more of the priests and faithful into the communes, the meeting further proposed that the clergy "strengthen their study efforts," take part

in "self-criticism," and volunteer themselves as "laborers."

The meeting also discussed what were called the independence and self-administration of the Church in China, "exposed the reactionary political nature of the Vatican," and rejected the "reactionary documents and publications distributed by the Vatican. This last obviously referred principally to the 1958 encyclical "Ad Apostolorum Principis," in which Pope XII condemned the Patriotic Association of Chinese Catholics, urged the persecuted Catholics to be steadfast in the Faith, and denounced the illicit consecration of bishops.

At the same conference, it is reported, the Protestant delegates rebuked "rightist elements" and prohibited a number of ministers from carrying out further religious activities among Protestants.

REPORT 'POPE OF CHINA' MOVEMENT; 'FREEDOM' OF RELIGION CITED

HONG KONG — The "study circles" required for Catholics in China by the Communist regime are regularly discussing the question of having a "Pope for China," it was learned here.

According to travelers returning from the mainland, the general idea is that having a pope in China (Chung-kuo Kiao-tsong) would do away completely with the thought of allegiance to the Roman Pontiff, who by Communist definition is an "imperialist."

While the extent of the "Chinese pope" movement is unknown here, it is seen as a further progression of the Red maneuver to try to divide and confuse China's Catholics prior to obliterating religion completely.

Meanwhile, the Communist radio station in Peking has reported that two leaders of the Patriotic Association of Chinese Catholics have denounced as "slander" the U.S. State Department's charge that Red China's Tibetan operation was intended to "destroy religious and political autonomy" in Tibet.

Radio Peking asserted that Archbishop Ignatius P'i Shu-shih of Mukden, chairman of the Patriotic Association, and Tsao Tao-sheng, vice chairman, issued a statement saying: "We want to remind the U.S. State Department that the days are gone when the imperialists could provoke national disunity on religious pretexts."

It quoted the statement as saying that the Tibetan rebellion "has nothing to do with religion," and also declaring:

"We Catholics feel from the bottom of our hearts that we have enjoyed genuine freedom of belief since liberation (by the Communists) because we are no longer deceived by the imperialists and reactionaries. We hold Mass in our Churches every morning as well as Sunday evenings."

However, Catholic observers here discounted the statement and questioned its authenticity. They pointed out that Archbishop P'i has been held a virtual prisoner by the Communist Bureau of Religious Affairs for the past two years and has had his name appended to numerous documents attacking the Vatican, defending communism and proclaiming freedom of religion—all of which were actually authored by the Communist Director for Religious Affairs in Red China.

They further commented that the very wording of the statement gives

evidence that it did not come from a Catholic source, since it contains references to allegedly "Catholic" practices which are simply non-existent.

REPORT SAYS CHINESE REDS USE PROPAGANDA, TERROR

WASHINGTON — "The Chinese Communist party has used manipulation, propaganda and terror to achieve an almost total degree of control" of religion, a study prepared for the U.S. Government concludes.

The study, prepared by government experts and given only limited circulation, says that "the party exercises this control under the guise of ensuring 'true' religious freedom, but with the actual purpose of eliminating religion by destroying both its social and its ideological bases."

In an account of the Communist campaign to stamp out religion, the report says that pressure for nationalization of the Catholic Church was climaxed by creation of a church in schism with Rome.

Imprisonment, forced labor and sometimes death have been meted out to the more stubborn religious leaders, according to the survey. It cites the expulsion of foreign missioners, the confiscation of church, monastery and mosque property, the restriction of religious education and recruitment and the use of hate propaganda against religion.

The report says domination of non-Catholic religions was secured by establishing central organizations for Protestants, Moslems, Buddhists and Taoists, supervised by the Communist party and government units.

The study indicates that the religious aspects of Peiping's campaign against the Dalai Lama in Tibet is but a part of an over-all drive against both organized sects and popular religion in China.

CATHOLIC PRIESTS ARRESTED IN INNER MONGOLIA

HONG KONG — Two priests of the Diocese of Suiyuen have been indentified as the "Catholics" reported by the Communist press to have been imprisoned in Mongolia.

One of these priests is Father Joseph Li Ts'ung-cha who was once director of the seminary. He was ordained to the priesthood in 1931 and is about fifty years old. The other is Father John Baptist Wang Hsi-hsien who was ordained in 1953 and is about thirty years of age. These priests were condemned to twenty and fifteen years of imprisonment respectively. Both are deprived of civil rights for five years.

The act of condemnation which was published in the Journal of Inner Mongolia on October 22, 1958 clearly indicates that Communist justice struck them because they were faithful to their duties as Catholic priests. The charges against them stated:

"They accused those who fought against counter-revolutionaries of destroying the Church. They encouraged Catholics to remain firm in their 'faith.' They did everything possible to undermine the movement for administrative autonomy and they prevented clergy and Catholic patriots from taking part in the political activities of the country. . . . They sabotaged the general line of the

government by declaring: 'The Government has its line, our Church has her own which is to reach heaven and the latter is the only true one.' They met in the church of Hsingchang to calumniate patriotic priests. . . They prepared, translated and printed reactionary books. They actively combatted the decisions of the National Conference of Catholic Patriots."

The paper indicated that the two "patriotic" priests whom the prisoners opposed most strenuously were "superiors of Catholic convents" by the name of Chang Wei-hing and Chao Kuou-fan. The paper adds the information that the condemnation was made for the protection of the Catholic Church and to assure her normal activities.

MOST COMPLETE CATHOLIC CENTER IN FAR EAST OPENS

HONG KONG — Governor Sir Robert Black, accompanied by Bishop Lawrence Bianchi of Hong Kong, formally opened the most modern and complete Catholic center in the Far East here.

The new center occupies four floors of a newly constructed 18-story skyscraper. Its facilities include a chapel, catechetical hall, religious goods store, library, offices of two diocesan weeklies (English and Chinese), the Catholic Truth Society, a restaurant and roof garden.

The opening ceremonies were directed by Father Charles Vath, director of the center, who supervised its construction. In his welcoming speech Father Vath noted that since the center opened its doors several months ago, the social club and restaurant had catered to 3,000 persons a month, the library to 780 persons a month, while some twenty-seven Catholic organizations regularly used the hall and conference rooms for their meetings.

Governor Black paid tribute to the contribution made by the center to the life of the community in the field of social welfare. He said that he welcomed the fact that the center does not restrict its charity and services to those of one church, "but is ready to give succor to those in need, whatever the form of that need."

Construction of new quarters for the center, founded in 1945, was made necessary by the growth of the Catholic population in Hong Kong from 9,000 at that time to 140,000 today.

AGENCY CRITICIZES 'PROOF' THAT RED CHINA HAS LIBERAL OUTLOOK TOWARD RELIGION

ROME — Attempts by Chinese Communists to show that Red China's government has a liberal outlook in regard to religion were criticized by Fides, mission news agency here.

The agency referred to a report that three persons described as Catholics are included in the list of 1,222 deputies who took part in the recent Congress of the National Assembly in Peking.

A Communist paper, Ta Kung-pao, in Hong Kong said the appointment of the three "Catholic" deputies to the congress proves that the Chinese Red government is liberal, that it "not only protects orthodox religious activities, but also makes no exception

of persons from the political point of view."

Fides gave this rundown on the so-called Catholic deputies:

—Li Wei-kwang is a priest, the ex-Vicar General of the Nanking Archdiocese. He wrote an article for a Nanking paper on the "criminal activities" of Archbishop Antonio Riberi, Apostolic Internuncio to (nationalist) China, and had campaigned actively for his expulsion from the mainland.

—Hu Wen-yao is a layman of Chekiang who apostasized publicly in Peking, and has been refused the sacraments since 1951. He has written virulent articles against Catholics for "progressive" reviews.

—Tong Shao-sheng is a layman of Szechwan about whom Fides said it has little information. The mission agency said that even if he is a Catholic," it must be admitted that the Catholic representation at the national congress is not very brilliant."

Fides also criticized a recent statement attributed to Archbishop Ignatius P'i Shu-shih of Mukden, head of the Patriotic Association of Chinese Catholics.

The Archbishop was reported to have said in Peking that the Tibetan revolt was fomented by intellectual reactionaries who had the cooperation of American imperialists. It was stated that he also said: "I can affirm that there is complete freedom of belief for Catholics in China."

In commenting on this, Fides said the Archbishop was no freer than any other members of the Patriotic Association, and could only repeat what was dictated to him by the Communist Bureau of Religious Affairs.

INDIA

INDIA CIVIL SERVANTS WARNED AGAINST 'PROSELYTIZING'

NEW DELHI, India — India's civil servants have been ordered by the government not to take part in any "proselytizing activities."

The order said that such participation or the direct or indirect use of an official position in such activities would be sufficient reason for disciplinary action.

NEW CATHOLIC CLINIC IS OPENED IN INDIA

TITAGHUR, India — A new Catholic clinic for the victims of Hansen's disease (leprosy) has been blessed here by Archbishop Ferdinand Perier, S.J., of Calcutta.

The clinic, staffed by Calcutta's Missionaries of Charity, started with a mobile unit donated by Catholic Relief Services-National Catholic Welfare Conference. Since the mobile unit could not reach this city every day, the Anglican Bishop of Barrackpore suggested that a full-time clinic be started. The city provided necessary land and a commerical firm contributed part of the cost of the building.

Representing the government at the opening was Sankar Das Banerjee, speaker of the West Bengal legislative assembly.

KERALA BISHOPS DENOUNCE RED SCHOOL LAW PROVISIONS; ASK PEOPLE TO SEEK REPEAL

ERNAKULAM, India — The Catholic Hierarchy of Communist-ruled

Kerala State declared here that the State's recently enacted school act is aimed at liquidating all private schools and will make it impossible to conduct even recognized Church schools which receive no government subsidies.

The Bishops appealed to the faithful of Kerala—India's most Catholic state—to redouble their efforts and continue their struggle against the controversial parts of the school law with unabated energy and generous sacrifice. Catholics must cooperate with other communities in adopting all necessary measures to see that the injurious provisions of the act are removed from the statute books, the Bishops said.

The Hierarchy's statement was issued after a meeting here at the house of Archbishop Joseph Attipetty of Verapoly. The statement charged that the education law—a modified version of an earlier bill which had been in effect vetoed by Indian President Rajendra Prasad—contains highly objectionable provisions calculated to drive private agencies out of the field of education in Kerala.

The constitutional right of minorities to administer schools is indirectly taken away by provisions incompatible with the right of administration, it said.

Among the objectionable provisions, the prelated cited the one forcing school managers to choose teachers from lists compiled by the government.

In appealing to the people to fight what they called the injurious provisions of the law, the Bishop recalled that the primary reason for which the Church commands Catholics to have their own schools is the preservation of their religious beliefs and practices.

EASTERN RITE BISHOPS MEET ON LITURGY, CANON LAW

ERNAKULAM, India — Bishops of two eastern rites—Syro-Malabar and Malankara—met here to discuss the new canon law code for the Oriental Church and problems connected with liturgy reforms.

The conference took place at the house of Syro-Malabar Rite Archbishop Joseph Parekkattil of Ernakulam.

BIRTH CONTROL PROGRAM 'PURELY VOLUNTARY,' INDIAN STATE SAYS AFTER ARCHBISHOP'S PROTEST

MADRAS, India — The Madras State government said in answer to a protest by the Catholic Archbishop here that the state's birth control program is to be implemented on a "purely voluntary basis."

Following a government order requiring compilation of lists of women doctors refusing to take part in "family planning" training, together with "full reasons for their conscientious objections," Archbishop Louis Mathias, S.D.B., of Madras and Mylapore protested that the State has no right to ask for reasons for conscientious objections from its citizens.

In reply, the government issued a statement saying its order was issued solely to ascertain the number of women doctors who would be available for service in family planning clinics "if and when necessary."

Without answering the prelate's contention that it has no right even

to ask citizens to reveal "matters of conscience," the government said merely that conscientious objectors have always been exempted from participating in the program in any manner.

In New Delhi, meanwhile, economist P.J. Thomas, Syro-Malabar Rite Catholic who is a member of the upperhouse of India's parliament, has been named to the five-member Demographic Advisory Committee, the national government's key population committee.

And in Banglore, Kerala, a group of Catholics signed a petition asking the central government to withdraw its birth control program. Citing what it called the "intrinsic malice" of artificial birth control, the petition recalled that Mahatma Ghandi, the "Father of the Nation," had opposed the scheme. The Catholic group further asked the government not to penalize doctors and nurses in its service who for conscientious reasons are unable to cooperate in its birth control efforts.

AUSTRIAN JESUIT NAMED RECTOR OF POONA PONTIFICAL SEMINARY

POONA, India — Austrian-born Father Hans Staffner, S.J., has been appointed rector of Poona Seminary, the only pontifically erected school of ecclesiastical studies in Asia.

The 50-year-old Father Staffner, previously rector of De Nobili College, Jesuit seminary here, succeeds Father Lawrence Fernandez, S.J., in his new post.

The pontifical seminary, founded in Kandy, Ceylon, in 1893, was moved here in 1955. Canonically erected in 1926, it trains priests for all Indian dioceses and also serves the Church in Ceylon. Among its 800 priest-alumni are a score of bishops, including His Eminence Valerian Cardinal Gracias, Archbishop of Bombay.

The new rector, who is widely known for his work for the renewal of catechetical studies, is the author of a book on Christ in Marathi, the language of the Poona region.

ARCHBISHOP BLESSES NEW BUILDINGS AT INDIAN SEMINARY FOUNDED IN 1851

NAGPUR, India — Archbishop James Robert Knox, Apostolic Internuncio to India, has blessed the new buildings of a seminary founded here in 1851 by Bishop Charles Pelvat of Nagpur.

The cornerstone of the new seminary building was placed in 1955 by Archbishop Eugene D'Souza of Nagpur. The seminary is operated by Dominican priests of the Dublin, Ireland, province.

CHARGES THAT TOO FEW CATHOLICS ARE IN INDIAN LEGISLATURES WILL BE REVIEWED BY RULING PARTY HEAD

NEW DELHI, India — Charges that India's Catholics are not adequately represented in the country's legislative bodies will be examined by the head of the ruling Congress party.

The Catholic Union which represents the country's laity made the charge in a memorandum prepared in response to a Congress party request for information on the position of religious minorities in India.

The document has been received by the Congress party president, Mrs. Indira Gandhi, daughter of Prime Minister Jawaharlal Nehru.

The document complains of "most inadequate" representation of Catholics and other Christians in the National Parliament here as well as in the legislative assemblies of the states. Among other points noted in the message was the treatment of Christian missioners in some states, the virtual ban on the entry of foreign missioners and the official government campaign in favor of birth control.

The memorandum was first presented to U.N. Dhebar, the previous Congress party president. However, before he could take action on it, his term of office expired. Following the election of Mrs. Gandhi as his successor, officials of the Catholic Union reminded her of the pending memorandum and asked her to take action on its complaints.

A statement on behalf of the Catholic Union quoted from a verbal assurance given by Mr. Dhebar to the effect that he would see that the grievances are looked into by his successor.

INDIA'S CATHOLICS PRAY FOR FAITHFUL IN RED CHINA

NEW DELHI, India — A number of Indian bishops have asked their faithful to pray for the persecuted Catholics in Communist China.

Their action follows a letter written by Archbishop James R. Knox, Apostolic Internuncio to India, recalling the request of His Holiness Pope John XXIII for prayers for China's faithful.

INDIA ALLOWED TWENTY-FOUR CATHOLIC FOREIGN MISSIONERS TO ENTER COUNTRY IN 1958

NEW DELHI, India — India allowed twenty-four new Catholic foreign missioners to come to the country during 1958.

The country's Catholic Bishops' Conference published figures of the number of entry visas granted to foreign missioners. Of the missioners admitted, fifteen are nuns, the rest priests.

The twenty-four granted visas were among forty-five applied for. Twelve were refused. Action on the remaining nine is still pending.

As explained by government spokesmen, India's policy toward visa requests by new missioners is to admit only those who have special qualifications in humanitarian work. Archbishop Thomas Pothacamury of Bangalore, who is general secretary of the Bishops Conference, said that three nuns with high qualifications in the treatment of Hansen's disease (leprosy) were among the fifteen Sisters admitted during 1958. The visas to them were granted for "an indefinite period without limitation of time," the Archbishop said.

During 1958 Archbishop Pothacamury routed a request to Prime Minister Jawaharlal Nehru and India's Home Minister Govind Ballabh Pant asking for the adoption of a "more liberal policy" in the granting of visas to missioners. The request came before the visas to the three nuns were issued.

The Bishops' Conference statement showed that the forty-five visa applications considered during 1958 in-

cluded four brought forward from the pending list of the previous year. Of these, three were granted and one refused.

CARDINAL SEES INDIAN SPIRITUALITY GIVING WAY TO 'WRECKAGE' OF MORALITY

BOMBAY, India — The spirituality of the East, so often contrasted with the "materialism of the West," is in India giving way to "vagueness in belief" and the "wreckage" of traditional principles governing morality, His Eminence Valerian Cardinal Gracias declared here.

The Archbishop of Bombay said that the "moral deterioration" now taking place in India is affecting even the "highest levels" of society. It is matched, he said, by a lessening of the influence of traditional moriality among the common people, with even the rural villages subject to the "modern chaos."

At the same time, Cardinal Gracias condemned what he called "cliques and factions, corruption and scandal" among the higher echelons of the nation's bureaucracy.

The Cardinal's statements were made in the course of a series of public lectures here.

While advocating improvement of the economic position of the masses, he warned that "dishonest practices" should be avoided.

"Even the most ignorant amongst us can understand that since justice demands the repayment of debts, it would be dishonest to do this by robbing Peter to pay Paul," he said. "While competition is a mark of progress, we cannot take advantage of the helplessness of the underprivileged. Yet the present decline of morals in the world and in our country can be traced to no other cause but to the flagrant violation of the fundamental principle, 'The end does no' justify the means'."

Holding that India must hold fast to moral principles if the "spiritual vein" of her civilization is to endure, Cardinal Gracias said:

"Intellectual sanity, moral health and spiritual values are the props on which our civilization must rest, if it is to survive the impact of the fast and hasty changes that are appearing in various fields. Economic and technical knowledge, science, military strength have never saved from destruction the nation that has lost its belief in the permanent values of religion and morality.

"Mere scientific and economic progress may make a nation appear great, progressive and wealthy for a time, but sooner or later, it has to pay the penalty of giving too much importance to material things and neglecting the things of the spirit. The disequilibrium, which is of its own making, brings about its ruin."

Cardinal Gracias condemned the official campaign in favor of birth control, labeling deliberate destruction or prevention of potential life by artificial means as a "crime next only to murder." The use of contraceptives and other practices poisons the springs of the family, engenders selfishness and leads to many social and economic disasters, said the Cardinal. He said that not only the natural moral law but the traditions of India and the sacredness of family life in the country produce in the minds of even

illiterate persons a feeling of aversion to these unlawful methods.

Hitting out at the moral crisis on the upper levels, Cardinal Gracias said there is an almost sustained struggle for power in the country; "an unseemly reaching out for the loaves and fishes of office and an elbowing out of those who have stood in the way." The example of the higher-ups, said the Cardinal, has proved contagious so that their practices have found an echo in the doings of those lower down in the scale.

The Indian Cardinal also said that Indian movies, long reputed for decency and decorum, are now succumbing to the temptation of becoming little more than carbon copies of Hollywood films.

Declaring that woman in India is fast losing the greatness that was hers, he asserted that the dignity of woman and her "sacredness" must be saved at all costs. He also hit at the concept of man as a "saint of nature" to whose needs and whims all morality can be adapted. The result, he said, is that vice is set blatantly into prominence.

Only religious belief, said the Cardinal, is capable of sustaining the shock of the various forces enrolled in the service of sin. It is religion, he said, which points the way out of the "modern chaos."

DEMONSTRATIONS AGAINST COMMUNIST RULE IN KERALA

TRIVANDRUM, India — Non-Communists staged demonstrations throughout Red-ruled Kerala state on the second anniversary day of Communist rule here on April 5.

The demonstrations included pr cessions, public meetings and oth displays of protest. P.T. Chack Catholic head of the opposition Co gress party in the Kerala state legi lature, had earlier called for stat wide protests to make the Communi government resign.

Many Catholics spoke at demo stration meetings here. Their cal for the Red regime's resignatio follow the findings of a judical com mittee report that accused the gover ment of irregularities in its policy purchasing grain.

INDIAN RED ACTIVITY RESULTING IN BIG LEAKAG FROM CHURCH, BISHOP SAYS ASKS FOR SOCIAL ACTION

BANGALORE, India — Intensiv Communist activity in India ha caused a "definite set-back" for th Catholic Church, a prominent bisho reported here.

Bishop William Bouter of Nello said after a study of Communis progress in India that Red drives t "discredit" the Church have resulte in widespread defections of Catholic to communism. At the same time he said, Communist activity has mad it difficult to gain new converts, an in many areas, communism is th chief obstacle to successful missionar work.

Dutch-born Bouter made his stud on Communist prospects in hi capacity as head of the section o Church extension of the India Catholic Bishops' Conference.

In his report, the prelate said th Communists see the Catholic Churc as their greatest opponent, and thu

will continue using every means at their disposal to attack her.

But for Catholics to adopt a negative approach in dealing with the Red threat is no solution, Bishop Bouter said. While the clergy must study communism and know it well so that the faithful can be made to understand its evils, he said, positive social action is also vital.

Social inequality, social injustice and economic misery form the basis of all Communist propaganda and are the main causes of its success, according to the Bishop. Thus efforts to wipe out these evils are the best way of rendering such propaganda ineffective.

As the Communists are bent on discrediting opposition forces, and see the Catholic Church as the main opposition, they are out to undermine the reputation of the Church and weaken her influence, he continued. Thus, by means of malicious propaganda, they seize as whipping boy the Church, the bishops and the Catholic priesthood.

The Bishop said the goal of the Reds' campaign is to drive a wedge between the clergy and laity, and at the same time to alienate Catholics from other Communities in India.

He said that Communists in India are closely following the method that their counterparts used in China and at the same time make widespread use of propaganda material produced by the Soviet Union.

"The widespread dissemination of this literature, together with the skillful use of newspapers with Communist leanings brings the Communist ideas and activities to the masses, thus creating an atmosphere favorable to Communist infiltration," the Bishop declared.

Bishop Bouter also disclosed that two dioceses in North India have reported that there are determined Communist activities to win over the university students.

Concerning defections from the Church, the prelate said that in the whole state of Kerala, now under Communist rule, there are not many parishes that have not seen some defections. The process is still continuing, he said.

Meanwhile, Communist propaganda and influence have greatly undermined the sense of public morality by creating a generally materialistic outlook among the people, the Bishop said. And anti-clericalism, shallowness of faith and religious indifferentism have become characteristic of many who style themselves as Catholics.

"Wherever communism spreads, there invariably follows a marked decrease in religious observances, besides disunion, factions and unpleasant incidents. Sometimes false lawsuits are foisted on priests and their auxiliaries. The minds of the young generation are poisoned, and disobedience, indiscipline and an anti-clerical spirit are the result."

Basing himself on the findings of several prelates, Bishop Bouter said that a main reason for the success of the Communists seems to be their championing of the cause of the downtrodden sections of the community. He said:

"The Communists fight the landlord clique and, through the break-up of this regime, they bring the people in sight of victory. At election time they

bring men from the city and post two of them in each village or group of villages. They thus win elections. The benefits they promise are left to the future. This brings disillusion among the villagers, but the people dare not withdraw as they are timid and made to believe that the Communists will form the next government."

In connection with Bishop Bouter's study, Archbishop Joseph Attipetty of Verapoly told the Bishops' Conference that, in many parts of Kerala, people are living in a "state of insecurity of person and property" as a result of some policies followed by the Red government.

Murders and acts of violence have been numerous, the Archbishop said. He added that in many places in Kerala agricultural operations have been brought to a standstill by the violent intrusion of Communist laborers.

Complaints to the police, said Archbishop Attipetty, are often of no avail. According to the new police policy declared by the government, the police are not to interfere in any dispute unless there is imminent danger to life.

Archbishop Attipetty said that the Communist party in Kerala is "being steadily and rapidly strengthened." Because of the policies of the Red government favoring Communist trade unions, large numbers of workmen have been attracted to the Communist fold, the prelate declared.

He said that ever since the Communists came into power in Kerala they have been making strenuous efforts to "utilize the machinery of education." For the purpose of extending and entrenching communism in the state, the ministry is trying to bring schools under its "complete and totalitarian control."

He also condemned the introduction of textbooks tainted with Communist ideologies. He said that tender minds are being "nurtured on unwholesome and immoral literature."

The Archbishop declared that Kerala has become the beehive of communism in India—the springboard from which Communists hope to jump into power in the other states.

SAYS AGITATION IS INCREASING AGAINST INDIA MISSIONARY WORK

NEW DELHI, India — Archbishop Eugene D'Souza of Nagpur has stated that agitation against missionary work in India is increasing.

In a report to the Indian Catholic Bishops' Conference, the Archbishop stressed the situation in the state of Madhya Pradesh, where he said anti-Christian organizations for action against missioners. Archbishop D'Souza, a member of the Missionaries of St. Francis de Sales of Annecy, is head of the Bishops' Conference section on "vigilance."

He said that a bill was introduced in the Madhya Pradesh state legislature seeking to prevent the conversion of some people to Christianity. It tries to prevent the "conversion of uneducated aboriginals and other people . . . by foreign missioners and other institutions," he stated.

The Archbishop said the bill's principal feature is the suggestion that all religious institutions in Madhya Pradesh trying to propagate religion

should be registered with government officials.

It is important for Catholics to remember, the Archbishop said, that the bill is indicative of certain trends "likely to hamper the apostolate of the Church."

INDIAN COMMUNISTS CHARGED WITH FORCING CONTRIBUTION FROM GOVERNMENT EMPLOYEES

TRIVANDRUM, India — Officials of the Communist government of Kerala have been charged with using pressure to make government workers contribute to Communist causes.

The charge was made in the state legislature by P.T. Chacko, Catholic leader of the opposition Congress party. Communist members attempted to shout him down when he produced a photostatic copy of a receipt signed by the general secretary of the Communist party. Mr. Chacko said the receipt was for a contribution which a Catholic woman teacher in a government school was "pressured" into making to the Communist party.

CATHOLIC EDITOR HEADS INDIAN COMMITTEE SUPPORTING TIBET'S ANTI-COMMUNIST REBEL FORCES

BOMBAY, India — Frank Moraes, Catholic editor of the Indian Express, national daily, has been chosen chairman of the "Committee for Solidarity" with anti-Red Tibetan rebels.

The committee was set up here shortly before the arrival in India of Tibet's Dalai Lama, 23-year-old Buddhist monk who is both spiritual and temporal head of the Alaska-sized central Asian nation's three million people.

The Communists took control of the world's highest country—average elevation 16,000 feet—in 1950, following their seizure of power in neighboring China. Since that time clashes between Red Chinese occupation troops and Tibetan tribesmen have been frequent.

In March an uprising began on a scale that has made Indian commentators refer to Tibet as a "second Hungary." The revolt was touched off by an insult by Chinese troops to the Dalai Lama who, after a dramatic escape from the Reds across the mountains, has been granted asylum in India by Prime Minister Jawaharlal Nehru.

Reports from Peking state that the upriing has been crushed but conflicting reports say Tibetan resistance is continuing.

The solidarity committee here said the uprising is a "genuine people's revolt" against the Red Chinese policy of destroying Tibetan autonomy, which the Communists guaranteed by treaty in 1951, and of imposing an "alien way of life" on the nation.

Tibetans are mostly herdsmen who tend herds of yaks—a type of hairy oxen—which provide them with most of their food and clothing. Their religion is Lamaism, a form of Buddhism headed by the Dalai Lama who is regarded as a living God and the reincarnation of Buddha.

Tibet is perhaps the world's most inaccessible country. The first European to reach there was a Franciscan friar, Odoric of Pordenone, who

reached the capital city of Lhasa in 1328. In the 17th century Portuguese Jesuits under the leadership of Father Antonio de Anrade arrived in Tibet. They won the confidence of the king, Tsan-Pa-Han, who asked to be baptized and authorized the priests to build a church across from his palace. But the lamas aroused their chief, the Dalai Lama, and the king was assassinated.

Early in the 18th century a Capuchin mission was established that lasted until 1760 when the priests were driven out of the country.

In 1846 Pope Gregory XVI created the Apostolic Vicariate of Lhasa, but few priests were able to enter the country during the 19th century. Two who tried—Fathers Krick and Bourry—were murdered in 1854.

More recently, in 1934, monks from the Great St. Bernard monastery in Switzerland, famed for their work of aiding mountaineers in distress, established a small hospice high in the Tibetan Himalayas. They were forced out of the country when the communists took over.

NORTH INDIA BISHOPS DISCUSS TRIBAL NEEDS

ALLAHBAD, India — Six archbishops and bishops have concluded a meeting on north problems which was called here by the Regional Council of the Bishops of Madhya Pradesh state.

Representatives of twenty dioceses discussed the problems of the apostolate among northern tribal people. Also considered was tribal education and leadership training and the influence of Protestant missioners.

CATHOLIC SCHOOLS' POPULARITY GROWING, BUT SO IS INTERFERENCE BY GOVERNMENTS, INDIAN BISHOPS TOLD

BANGALORE, India — The head of the education section of the Indian Catholic Bishops' Conference asserted that the ever-increasing popularity of Catholic schools among non-Christians in India is matched by the "glaring contrast" of "rising state interference."

Bishop Leonard J. Raymond of Allahabad made these points in his report to the Bishops' meeting here. The "set programs" of various governments in India raises the point whether they are out to "hound the private school out of existence," he said.

At the same time, however, the Karachi-bodn prelate asked Catholics not to be too "sensitive" on the education question.

Appended to Bishop Raymond's report was a table of figures showing that India's Catholic schools are providing for the education of about 1,250,000 students. About 630,000 of tbem are Catholics and the rest non-Catholics, mostly Hindus.

Bishop Raymond indicated that Kerala, under its Communist government, is only one of the states that have "encroached" on Church rights in the matter of education. He listed Madhya Pradesh, Bihar, Bombay, Assam and Uttar Pradesh as the other states with "undesirable" rulings.

Bishop Raymond said it is a matter of satisfaction that since India's independence, the popularity of Catholic schools in the country

has been steadily on the increase. In all parts of the country, he said, the story is the same—long queues of non-Christians waiting for admission to Catholic schools; influence and pressure applied on school authorities to find room, and frequent solicitations to start new Catholic schools in places where none has so far existed.

On the other hand, said he, there is the rising tide of state interference with private schools—"the rigid measures which stifle intitiative, the set programs which allow of no maneuverings, the restriction of liberty."

The Bishop then asked:

"If the Catholic schools are so popular, if their success and efficiency are so generally accepted, if those in the leading ranks of Indian society choose to patronize them, then why not give them encouragement? Why restrict their growth, why hamper their development, why prejudice their future, by forcing teachers on them whom they would rather do without, by confining them to certain textbooks, by prescribing a syllabus which could well be altered?"

Bishop Raymond said the rulings on schools might be inspired by a "fundamental dislike for Christian enterprise in a country where Christians form an insignificant minority." Here he cautioned Catholics against seeing hatred of Christianity in every undersirable measure. We Catholics are not the only targets, he said. Catholic schools are subject to a common law, and exemption to Catholic schools would amount to discrimination on the part of the government, he pointed out.

Giving the over-all picture of government measures during the past year, Bishop Raymond said seven Indian states had imposed rulings curbing the right of administration of Catholic schools. He pointed out that this right was given to minorities by India's Constitution.

The prelate noted that three states, Bihar, Assam and Uttar Pradesh, had ruled that private schools must be controlled by committees in which there are three government nominees. He said these committees can produce "much trouble and interference."

The Bishop noted that Bombay ruled that appointments of headmasters in private schools should be governed exclusively by seniority. He said this ruling might "rob" a Catholic school of "its very purpose" by foisting on it a non-Catholic head.

Bishop Raymond said along with Kerala, Bihar had enforced a regulation trying to force Catholic schools to select their teachers from a list prepared by the government. Priests and nuns not on this list may presumably not be employed, said the prelate.

Bishop Raymond said these restrictions indicate the "spreading idea" in Indian government circles that education is the "exclusive province" of the state.

He referred also to cases of Catholic schools being refused recognition in Orissa. Out of 150 private schools in one diocese, only fifteen receive government grants, the Bishop disclosed.

He said there is also potential danger in government attempts to introduce compulsory primary education

in some states. Under such programs, Catholic schools will not be interfered with if they pay the same salary as government schools. But this will impose a heavy burden on the dioceses, said the prelate.

Bishop Raymond devoted a special section in his report to analyzing the situation in Madhya Pradesh. He said that Catholic schools in the districts of Raigarh and Sarguja in that state were the victims of "persecution." The objective of the "specific campaign against Catholic schools," said the prelate, is to prevent Catholic children from being educated in their own schools.

The Bishop pointed out that the district's Catholic schools have not been recognized by the government, although they fulfill the standards prescribed by the education department. Government schools have been subsequently started as a "measure of opposition" to the existing Catholic schools, Bishop Raymond declared.

The Bishop's figures presented along with the report showed that out of the 1,250,000 total receiving Catholic education more than 1,216,000 students are in primary and secondary schools. The rest are in Catholic colleges.

Secondary schools account for about 353,000 pupils, of whom more than 210,000 are non-Catholics. Middle and primary schools have 862,000 pupils, of whom about 400,000 are non-Catholics.

TWO DUTCH PRIESTS TO OPEN INDIAN HOSPITAL

JABALPUR, India — Two young Dutch priests have sparked a move to provide needed hospital and medical care here.

The two, both Premonstratensians, are Fathers van Schijndel and L.C. Oomen. Both were ordained in Holland, then came here to work. After a few years they decided to do something about the need for medical facilities.

With the permission of their superiors they returned home to attend the University of Amsterdam Medical School. Now, seven years later, Father van Schijndel has returned with money to start construction of a modern hospital. Father Oomen is expected to come back shortly.

Father van Schijndel brought back from Holland a Catholic lay doctor and his wife who is an x-ray technician. They will serve on the staff of the new hospital which will coordinate the work of Church-operated clinics and dispensaries in the area.

GOVERNMENT COMMISSION BACKS MISSIONERS WORKING IN INDIA

BANGALORE, India — An Indian government commission investigating charges against Christian missioners reported here that allegations that the missioners used unfair methods in seeking converts are unfounded.

Charges had been made by some organizations that the missioners used coercion, promises of material reward and fraud in seeking converts. However, the commission reported, an investigation of alleged instances of abuse showed the charges were untrue.

INDIAN JOURNALISTS UNION HAS CATHOLIC ON COMMITTEE

ERNAKULAM, India — Kurian Thayil, a staff member of a Catholic daily published in Kottayam, was one of three Kerala newsmen elected to the executive committee of India's national trade union for journalists.

He will serve for one year. The two other Kerala representatives are staff members of Hindu papers.

Mr. Thayil, 43, will be the only Catholic on the executive committee.

TWO ARCHBISHOPS LEAD MEMORIAL TO LAYMAN

EDATHUA, India — Two Archbishops led more than 100 priests and Sisters and many laymen in a two-day memorial celebration marking the 50th anniversary of the death of a noted lay missionary.

Archbishops Matthew Kavukatt of Changanacherry and Gregorios B. Varghese Thangalathil of Trivandrum, both of the Syro-Malankarese Rites, were the principal speakers at the observance for Brother Puthanparambil Thomas. The Brother, who became a lay member of the Third Order of St. Francis at the age of 32, enrolled about 300 lay members in the order by the time he died at the age of 79.

KERALA GOVERNMENT RULES ON FOUNDING NEW CHURCHES

TRIVANDRUM, India — Kerala's Communist govenment has set up new rules to control the founding of churches. Catholic sources immediately expressed opposition to the regulations.

The new order was drafted by the state's law department after a conference with "religious interests". No Catholic representative was known to have attended the session, although a Moslem and two Hindus represented their communities.

Among the new regulations is a provision to invite objections to any proposed place of worship and in the event of objections, an official will conduct a hearing before the application can progress. Other elements in the new order say that no new place of worship or institutions for the teaching of religion can open without the previous consent of the government; that private schools will not be deemed places of worship although community prayers might be used in them; and that permission for a new place of worship will be refused if it is to be located near an existing church or mosque.

ARCHBISHOP IN INDIA PROTESTS DESECRATIONS

NEW DELHI, India — Archbishop Romuald Basil Athaide, O.F.M., Cap., of Agra has issued a pastoral letter condemning three recent desecrations of Catholic chapels near Mathura.

The desecrations—which included the destruction of two chapels and the looting of a third—were believed committed by members of a fanatic Hindu organization.

INDIAN ARMY ASKED TO GIVE HIGHER RANK TO CHAPLAINS

BOMBAY, India — The Indian army has been asked to give higher rank to Catholic chaplains.

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, and Archbishop Thomas Pothacamury of Bangalore, general secretary of the Indian bishops' Conference have requested the army's commander-in-chief, Gen. K.S. Thimmayya, to restore the system under which chaplains held the rank of captain.

The prelates' request followed the introduction of new rules downgrading chaplains to the rank of junior commissioned officers. The prelates said this rank is not in keeping with the qualifications and learning of Catholic chaplains.

ANTI-MISSIONARY GROUP FORMED

NEW DELHI, India — A new Hindu organization has been formed here with the avowed purpose of countering the alleged "anti-National activities" of Christian missioners.

The group is sponsored by the International Aryan League, whose president, Swami Abhenand, has demanded that the government ban missioners from distributing food donations from the United States.

FOREIGN MISSIONERS AND MASS CONVERSIONS

BANGALORE, India — The Ministry of Home Affairs, Government of India, announced that the allegations against foreign missioners concerning mass conversions have been found to be totally baseless. A searching investigation was made by the State Government in the backward areas of the country and their findings reported.

Allegations have been made by certain communal, groups of the use of unfair means, such as coercion, material inducements and fraud by missioners for the propagation of Christianity. In almost every case, these reports were found to be groundless.

The Government of India has also announced that during the last five years seven foreign missioners were ordered out of the country for objectionable activities. The number of foreign missioners of all Christian denominations, including Catholics, is about 5,000.

During the period of two years and a half preceding June 1958, the amount of foreign aid received by various Christian bodies and individual missioners, foreign and Indian, is reported to be about 240 million rupees, of which Rs. 184 millions came from the United States of America and the rest from Europe.

INDONESIA

INDONESIAN BISHOP VOICES SUPPORT FOR PRESIDENT'S 'GUIDED DEMOCRACY' PLANS

DJAKARTA, Indonesia — Indonesia's senior native bishop has voiced his support for President Achmed Sukarno's proposals for "guided democracy," and indicated the country needs firm leadership until the people reach fuller political maturity.

Bishop Albert Soegiapranata, S.J., Vicar Apostolic of Semarang, told the national Indonesian news agency, PIA:

"Actually, this pure idea of President Sukarno about 'guided democracy' should have been put into effect some years ago. Though it is late now, it is not too late."

Under Mr. Sukarno's present proposals, "guided democracy," or "democracy with leadership," would vest strong power in the executive branch of the government. Involving cooperation between the country's four major political parties, it would involve presidential appointment of a majority of the members of the parliament.

The interview in which Bishop Soegiapranata—long an advocate of Catholic cooperation with the government—voiced his strong support for guided democracy was published shortly after the leadership of the Catholic political party took a new stand on the President's program. Ignatius Kasimo, chairman of the party and an opponent of Mr. Sukarno's earlier "guided democracy" proposals, announced he does not oppose "guided democracy" based on a return to the 1945 constitution.

In the interview with PIA, Bishop Soegiapranata had this to say:

"For the realization of 'guided democracy' we need strong measures, but they should be kept within bounds. We don't want a dictatorship here.

"I think that achievement of guided democracy will take some time, because the people are infected with the illness of egoism: They forget their belief in God and are seeking the riches of this world instead.

"It will not be easy to suppress this infection of egoism, because until now our people have not tried to eradicate it themselves.

"If 'guided democracy' is to be achieved, together with a moral improvement—if we win over our egoism and return to God—our country will certainly prosper and we will reach our ideal, a people living in prosperity and justice.

"The infection of egoism has spoiled not only the state, but also the people. As a result, our people have despaired, and see no way to turn. Thus things are now going as well as we hoped they would.

"The government appears to have no authority anymore, and many people know nothing about the laws that are made for them. All this proves that although our country has won its independence, it still needs guidance."

POPE AIDS INDONESIAN FLOOD VICTIMS

DJAKARTA, Indonesia — His Holiness Pope John XXIII has donated 300,000 rupiahs ($10,000) for relief of victims of Indonesia's recent floods.

The fund was presented to Social Affairs Minister, Muljadi Djojomartono. by Msgr. Gaetano Alibdandi, Apostolic Internuncio to Indonesia.

JAPAN

FIRST JAPANESE BECOMES ATONEMENT SOCIETY BROTHER

YOKOHAMA, Japan — The first Japanese was professed as a Brother in the Franciscan Friars of the Atonement at ceremonies in the Graymoor Monastery of Japan here.

Brother Benedicto, 34, a convert, is a native of Yokohama.

Two Japanese who are Society of Atonement priests assisted Father Albert Heald, S.A., superior of the monastery here, at the profession ceremonies.

Brother Benedicto was educated here and in Kawasaki. Following World War II, he was employed by the U.S. Army as a maintenance man for a time, then became a teacher at an orphanage conducted by the Conventual Fathers in Nagasaki. He was received into the Catholic Church in November, 1947, and accepted as an aspirant for the Graymoor brotherhood in September, 1955. His father, mother, two brothers and three sisters are not Catholics.

CARDINAL AGAGIANIAN LAUDS JAPAN'S RELIGIOUS LIBERTY, REGARD FOR MAN'S DIGNITY

TOKYO, Japan — The religious freedom existing in Japan was warmly praised by His Eminence Gregorio Pietro XV Cardinal Agagianian at the conclusion of eigh-day visit to the country.

The Cardinal, who is Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, also lauded the Japanese people's industrial and social activity, which he called "a sign of their determination to defend and uphold everywhere the dignity of man and his God-given rights."

The Cardinal expressed his appreciation for "the courteous respect and honor paid to the humble representative of His Holiness Pope John XXIII." Declaring that he had been "deeply impressed by the beauty and grandeur of this great nation of Japan," he added that he would "always treasure a memorable souvenir of this nation, its lovable people, and the audience with His Majesty the Emperor" (Hirohito).

In his tour of the country, Cardin Agagianian traveled by plane, tra and automobile, through the Sees Tokyo, Yokohama, Osaka, Fukuok Kyoto, Urawa and Nagasaki, and t Prefecture Apostolic of Nagoya.

The Cardinal, who "came to Jap to witness at first hand the wo of the Church here," stated: " was gratifying to see the religio liberty enjoyed in this country. witnessed the great love of the Cath lic hierarchy, the clergy—and of t missioners of many nations—for t Japanese people; and the enthusias with which they pursue their spiritu ideal always according to the spi and mind of the Church."

The Cardinal said that "the Cath lic universities, colleges, high scho and other educational, social an charitable institutions are a magnif cent contribution to a great nation."

"While visiting our Catholic institu tions," he continued, "I also had th opportunity to see some of the tremen dous activity and development in th industrial and social fields through th land. I congratulate the Japanes people for this contribution to the fre world, which is a sign of their deter minations to defend and uphol everywhere the dignity of man an his God-given rights. May God bless protect, and ever render more pros perous the great nation of Japan an its noble people."

Included in the Cardinal's tri throughout the islands of Japan wer a visit to the atom-bombed church o Urakami in Nagasaki—now nearl reconstructed, a trip through the heav industrial city of Osaka, and a tou of the cultural sights in Kyoto.

Speaking to the clergy and Religious of the Tokyo Archdiocese, the Cardinal said he had "heard often that the number of conversions in Japan is not—humanly speaking—consoling, not so numerous as in other countries perhaps." But, he added, this in no way diminishes the zeal and earnestness of missionary work. Missioners, like Christ, "never put success as a condition" of their work, he stated.

Cardinal Agagianian said that Archbishop Peter Doi of Tokyo has told him of the three marks whereby the hidden Christians of Nagasaki recognized true priests when they met them for the first time after Japan was opened to the West in the last century: devotion to the Blessed Mother, celibacy, and obedience to the Pope. The Cardinal urged his listeners to have these same marks shine in their lives while serving as missioners in Japan.

Speaking to the clergy and Religious of the Kyoto Diocese, at a Mass he celebrated in St. Francis Xavier Cathedral, Cardinal Agagianian emphasized the supreme importance of personal sanctity in the life of a missioner. "It is not a question of free will for missioners to choose sanctity, but it is an obligation of their state of life," he said.

PRIEST-SCIENTIST HITS DENIAL OF HUMAN RIGHTS

NAGOYA, Japan — An internationally known priest-anthropologist has attacked theories which tend to undermine the dignity of the human individual.

He is Father Martin Gusinde, S.V.D., who spoke at graduation ceremonies at Nanzan University here. In an obvious reference to communism, he denounced "any kind of degradation of any human personality to an unspecified number in a mass of human beings whose despotic leaders deny them the individual human rights."

The 72-year-old anthropologist has been professor of ethnology at Nanzan University since 1957. From 1949 until his retirement in 1957, Father Gusinde held the chair of anthropology at the Catholic University of America in Washington, D.C.

MARYKNOLLER PRIEST OPENS MISSION FOR 6,000 JAPANESE RAGPICKERS WHO LIVE IN KYOTO'S CITY DUMP

KYOTO, Japan — Maryknoll Father Francis A. Diffley has opened a mission among 6,000 poverty stricken ragpickers in the city of Kyoto.

Father Diffley's mission is located on the banks of the Kamograwa River, where the people live in shacks made from discarded wood. Tin roofs are held in place by heavy stones. Every fall the river overflows and the village is flooded.

Most of the people in Father Diffley's mission earn their living as ragpickers or day-laborers. As laborers they are hired on a daily basis by the City Public Works Department to repair roads, embankments and river dams. The average income of a Kyoto ragpicker is $1.33 a day.

His sympathy with their plight has allowed the Brooklyn priest to be accepted by the usually suspicious and clannish ragpickers.

The 35-year-old missioner has moved into a small house in the middle of the village. He has organized

a group of nurses to make home visits without charge. He is also trying to start a school for the children. During the past month 150 youngsters enrolled for classes held in a room about the size of a railroad car. College students staying at the Villa Maria Hostel, operated by Maryknoll, have volunteered to help instruct the children.

Sickness and poverty are everywhere in the village, which lacks all modern facilities. Water—and disease—come from the use of a communal pump.

In one hovel, Father Diffley found an old man who hadn't had a bath or a haircut in three years. Students from Villa Maria cleaned him up, and now return weekly to care for him.

In another shack the priest discovered two small children whose mother was in a mental hospital and whose father—a day laborer—worked most of the day, leaving them unattended. Nurses now visit the home daily and see to it that the children are fed and clothed.

"The city welfare agencies are trying to help these desperately poor people," Father Diffley said. "But their material resources are limited. And my ragpickers resent outsiders who try to work among them.

"Right now, I'm trying to obtain funds to buy a piece of land in the village on which to erect two quonset huts. They will be used as a central headquarters and a clinic."

KOREA

SHIPWRECKED MISSIONER BRINGS SACRAMENTS TO ISOLATED ISLAND

MOKPO, Korea — A boat accident brought an unexpected blessing to the small group of Korean Catholics on the little isolated island of Jujado some 55 miles south of here in the Yellow Sea.

As the regular passenger boat was returning from Cheju Island to Mokpo recently, a heavy storm damaged the steering mechanism and the boat ran aground on the rocks of Jujado. Aboard was Father Edward Quinn, Columban missioner from Omaha.

Ashore he received a warm welcome from the island's Catholics, who had not seen a priest for many months. In addition to attending Mass and receiving the sacraments, they got their first news of the death of Pope Pius XII and the election of His Holiness Pope John XXIII.

NINE NEW KOREAN PRIESTS BRING TOTAL TO 235

SEOUL, Korea — Nine Koreans were ordained to the priesthood in various parts of the country on St. Joseph's day, bringing the total number of Korean priests to 235.

Four bishops conferred the sacrament.

Three of them were ordaining priests for the first time; Bishop John Choi, Vicar Apostolic of Pusan, ordained four in Taegu—one for his own vicariate, and three for the Taegu vicariate. Bishop Bartholomew Kim, Vicar Apostolic of Chonju, ordained one priest in Chonju. Bishop Thomas Quinlan, S.S.C., Vicar Apostolic of Chunchon, also ordained one.

The priest ordained by Bishop Quinlan—a youth who had been first sent to the seminary by Father Patrick Reilly, Columban missioner who was killed by the North Korean Communists in 1950—is also the first priest

to be ordained in Churchon's Sacred Heart cathedral.

The three remaining new priests were ordained in Immaculate Conception cathedral here in the capital by Bishop Paul Ro, Vicar Apostolic of Seoul. At the same ceremony, Bishop Ro conferred the order of subdeacon on twelve other young men.

COLUMBAN FATHERS WORK IN SECOND SEOUL PARISH

SEOUL, Korea — Father Timothy Connolly, Superior General of the Society of St. Columban, has arranged for Columban Fathers to take charge of a second parish here.

Father Connolly made arrangements for the Seoul parish in a meeting with Bishop Paul Ro, Vicar Apostolic of Seoul.

The Superior General's visit to Korea followed visitations of Columban missions in the Philippines. He is on his way back to Ireland.

CRS-NCWC DISTRIBUTED 65,000 TONS OF FOOD IN KOREA IN 1958

SEOUL, Korea — Catholic relief services-National Catholic Welfare Conference, the largest non-governmental relief agency in Korea, during 1958 distributed 65,000 tons of foodstuffs provided by the United States Department of Agriculture.

According to a report released by CRS-NCWC here the 65,000 tons was valued at seven million dollars.

In addition, used clothing and footwear, supplied by the U.S. Bishops' Thanksgiving clothing collection, was given to orphanages, old peoples' homes and victims of the disasterous floods that hit Korea in September, 1958.

Medical supplies totaling 1,150 tons and valued at $600,000 were supplied to Catholic hospitals and clinics throughout Korea by CRS-NCWC.

During the year CRS-NCWC supplied and financed 120 feeding stations where one meal a day was supplied to poor Koreans. In September NCWC feeding stations were used to feed the thousands of flood victims.

In cooperation with the Office for Economic Cooperation CRS-NCWC sponsored seventy-six assimilation projects for the resettlement of refugee families on the land.

DELEGATE TO KOREA SAYS MASS FOR U.S. TROOPS

CAMP CASEY, Korea — Msgr. Egano Righi-Lambertini, Apostolic Delegate to Korea, celebrated Mass on Easter for men of the U.S. Seventh Infantry Division—his first Mass for troops in the demilitarized zone area since coming to Korea in May of last year.

Maj. Gen Normando A. Costello, commander of the Seventh division, a native of Franklin, Mass., and Catholic officers and men crowded the division, chapel for the Mass. Father (Maj.) William S. Staudt, of the Congregation of the Most Precious Blood, assisted the Delegate.

Afterwards the Delegate was entertained at breakfast at the General's mess.

Since coming to Korea in May, 1958, the Apostolic Delegate has visited units of the U.S. Armed Forces

but this was the first time he said Mass for troops stationed in the area.

KOREAN ORPHAN ADOPTS NAMES OF G.I. FRIENDS

SEOUL, Korea — A Korean orphan, with the unlikely name of Brendan Finian Joseph Kennedy, is on his way to a new home in the United States following his adoption by an American couple.

Brendan's Korean name is Lee Dong Kuk but he is not certain that it is correct. His parents died before he was old enough to remember them. In fact he remembers nothing before the time he was picked up by the 58th Military Police Company in Seoul. For four years he lived with them and when they were sent home he was taken into another unit. He passed from one unit to another till 1957 when he met a young soldier who asked his parents to adopt the boy. They agreed and the soldier set about teaching his young friend the catechism. On May 24, 1957, Brendan was baptized in St. Patrick's church, Seoul, by Columban Father Francis Mannion. He selected his baptismal names from the G.I.'s who had befriended him.

Now almost fourteen years old Brendan is very happy about his trip to his new home. He is looking forward to going to school as he has had very little schooling due to the frequent changes from one unit to another.

All arrangements for his visa and his travel to the States were made by Catholic Relief Services-National Catholic Welfare Conference which now has sent 1,204 Korean orphan to new homes.

MISSIONERS, U.S. TROOPS IN KOREA WORKING FOR SAME END, CHRISTIANITY, BISHOP SAYS

SEOUL, Korea — Catholic missioners and U.S. servicemen is Korea are working for the same cause—Christianity, Columban Bishop Thomas Quinland told armed forces personnel.

"You fight with military weapons and we fight with spiritual ones, but our mission is the same: to win people to the Christian way of life," said the Bishop, who is Apostolic Vicar of Chunchon and a former prisoner of the Reds.

Bishop Quinlan spoke on "Communism as Seen Through the Eyes of a Prisoner," at the invitation of General George Decker, commander-in-chief of United Nations armed forces in Korea.

BISHOP DEDICATES TWO NEW KOREAN CHURCHES

KWAESAN, Korea — Bishop James V. Pardy, M.M., Vicar Apostolic of Chongju, has dedicated two new churches and will have confirmed some 4,000 persons by the end of April when he finishes his first confirmation tour of his vicariate.

The church dedicated here has a seating capacity of 500. Its pastor is Father Vincent J. Hoffman, M.M. of Jackson, Mich. A feature of the new church is a glassed-in, soundproofed childrens' room. It can be used as a chapel for weekday Masses during the winter since it is easier and cheaper to heat than the main church.

The other church dedicated by Bishop Pardy was at Hwangkn. The

pastor there is Father Joseph L. Walters, M.M., of Manitowoc, Wis.

Assisting Bishop Pardy in giving confirmation to 276 parishioners at Our Lady Queen of Martyrs church in Chungpyeng were the pastor, Father Michael O. Zunno, M.M., and his assistant, Father Angelo S., Montuori, M.M., both of Brooklyn, N.Y.

POPE RECEIVES SONS OF KOREA'S VICE PRESIDENT

VATICAN CITY — His Holiness Pope John XXIII has received in audience the two sons of Vice President John M. Chang of Korea.

The sons, seminarian John Chang and his brother Joseph, were presented to the Pope by His Eminence Pietro Gregorio Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith.

The seminarian is studyintg philosophy at the Catholic University of Louvain. When he finishes his courses there at the end of this year, he will go to Innsbruck University in Austria for theology.

His brother was graduated several years ago from Princeton University. He received a degree in biology. He is now taking graduate courses in biology at Heidelberg University in Germany.

The Pope received the brothers with great cordiality, and recalled knowing their father in Paris in 1948 when the Holy Father was Nuncio to France.

KOREAN POLICE ARREST TWO REPORTERS OF SEOUL CATHOLIC-OWNED DAILY

SEOUL, Korea — Seoul police have arrested two reporters of the Catholic-owned daily newspaper, Kyonghyang Shinmun, on suspicion of violating the new National Security Law.

The arrests followed the appearance in the paper of reports of the arrest of spies and of the issue of an arrest warrant for a suspected spy. By reporting the arrest warrant in a newspaper, the police contend, it was impossible for them to arrest other suspects, as they had disappeared.

Despite strong opposition by the Democratic party the new National Security Law was passed in the National Assembly by the ruling Liberal party in December, 1958.

Since the passage of the controversial law the government has assured the Korean press that the law would not be abused. In view of these assurances, the present action by the police authorities is being closely followed by all Korean newspapers and other interested observers of the Korean political scene.

COLUMBAN MOTHER GENERAL VISITS CONVENTS IN KOREA

SEOUL, Korea — Mother Gemma Sherry, Mother General of the Missionary Sisters of St. Columban, has arrived in Korea for a two week's visitation of the society's convents here.

Prior to her election at the general chapter of the society in 1958 Mother Germma spetn twelve years at the St. Columban Sisters' convent at Hyde Park, near Boston, Mass.

The Columban Sisters in Korea are in charge of a hospital and clinic at Mokpo in the southwest and of a clinic at Chunchon in the north central part of the country.

At present there are fifteen Sisters of the society in Korea.

DEATH MARCH SURVIVORS RENEW OLD FRIENDSHIP

SEOUL, Korea — Two survivors of the North Korean "death march" in November, 1950, renewed an old friendship here.

Columban Bishop Thomas Quinlan, Vicar Apostolic of Chunchon, and Salvation Army commissioner Herbert A. Lord met here for the first time since their release from a Communist prison camp in North Korea in 1953.

Both were taken prisoner by the Reds in July, 1950, and were together through almost three years of captivity in North Korea.

Commissioner Lord, who returned for his first visit to Korea since his release in 1953, has been hospitalized with pneumonia. When Bishop Quinlan heard this, he journeyed from Chunchon to visit him. Commissioner Lord's illness prevented him from making a scheduled visit to Chunchon to dine with the Bishop.

DELEGATE BLESSES $16,000 KOREA ORPHANAGE ADDITION

INCHON, Korea — A $16,000 addition to the Star of the Sea Orphanage here has been blessed by Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea.

He was assisted by Bishop Paul Kinam Ro, Vicar Apostolic of Seoul. Among those present at the ceremony was Sister Philomena, superintendent of the Orphanage, who is known to thousands of U.S. servicemen who served in the Inchon area.

Sister Philomena has supervised th rehabilitation and expansion of th Orphanage over the past seven year In her honor, the new addition wa dedicated to St. Philomena.

The original Orphanage buildin established in 1894 by the French Si ters of St. Paul of Chartres, was d stroyed in 1950, then rebuilt alon modern lines in 1952. Since the other buildings have been added, wit the help of the Armed Forces Aid t Korea program.

The Orphanage has 466 children including 107 babies. Forty Siste of St. Paul of Chartres take care o the orphans.

MALAYA

BIRTH CONTROL CLINIC FAILS; MAKES LITTLE PROGRESS IN MALACCA

MALACCA, Malaya — Malacca' Family Planning Association, forme with considerable fanfare a year ago has made no inroads on the Mala people's traditional distaste for con traception.

It was learned that attendance a the association-sponsored birth con trol clinic, which initially attracte the attention of a good number of the rich, is now drawing an average o only about eight women a week.

Malacca Catholics—who constitute large part of the population—pub lished a "Catechism on Birth Con trol" warning against the use of ar tificial and unnatural means of spac ing children. The book apparently took hold, being aided by the indigen ous Malayan belief that contracep tion is unacceptable, and the rever

ence for family life among the local Chinese.

BIRTH CONTROL BILL BANNED IN SINGAPORE PENDING TESTS

SINGAPORE, Malaya — Dr. M. Doraisingham, Secretary of the Health Ministry of Singapore, declared that exhaustive inquiries will be made into the effects of so-called birth control pills before permission is granted to test them here.

The statement was made following widespread circulation here of a press report that a woman in Puerto Rico had developed cancer after using an oral contraceptive.

Dr. Doraisingham made the decision despite the urging of Dr. E. H. Sheares of the University of Malaya, veteran proponent of "family planning," that quick approval be given use of oral contraceptives. "The causes of cancer are not known," Dr. Sheares said, "and it is imprudent to attribute it (the Puerto Rican case) to the oral contraceptive."

NEW GUINEA

FORTY-ONE LAY MISSIONERS ARE RECORD IN NEW GUINEA VICARIATE

ALEXISHAFEN, New Guinea — A record total of forty-one lay missioners are now assisting Divine Word Missionaries in the Vicariate Apostolic of Alexishafen.

The twenty-nine men and twelve women in the group are from Australia, America, Germany and the Netherlands, and serve as school teachers, mechanics, builders, plantation managers, clerks and engineers.

Bishop Adolph A. Noser, S.V.D., Vicar Apostolic of Alexishafen and a native of Belleville, Ill., said many personnel needs of the Vicariate have now been cared for, thanks to the lay missioners.

Twelve lay missioners are teachers. But Bishop Noser said twelve more English-speaking teachers are still urgently needed for the primary and secondary schools to cope with the government's new plan for universal literacy in English.

Lay missioners live singly or in pairs at mission stations scattered throughout the coastal and mountainous Vicariate.

They have fortnightly spiritual conferences and assemble once a year for a closed retreat.

Lay missioners of the Alexishafen Vicariate, like the priests, Brothers and Sisters, are unsalaried and agree to serve the mission for five years in return for transportation and keep.

Bishop Noser said that applicants for teaching positions in the Vicariate should write to him at the Alexishafen Catholic Mission, P.O. Madang, Territory of New Guinea.

MISSIONER HAILS EDUCATIONAL COOPERATION BETWEEN MISSIONS, GOVERNMENT, IN DUTCH NEW GUINEA

ALEXISHAFEN, New Guinea — A Sacred Heart Missionary priest visiting the Australian part of New Guinea has hailed cooperation between the Dutch government and the missions in the field of education in western New Guinea as "perhaps unique in the South Pacific."

Father John C. Verschueren, M.S.C., mission education officer of the Vicariate Apostolic of Merauke in Dutch New Guinea, said here the Dutch policy of granting 100 per cent subsidies to qualified mission schools has proved its worth.

"It is definitely producing results," he said, "and today Dutch New Guinea is well on the way to becoming an educated nation."

The 53-year-old priest, a missioner in the Merauke Vicariate since 1931, is now gathering information in the Australian Territory of Papua and New Guinea for a comparative study of mission methods, problems and progress.

In discussions with Divine Word Missionaries here, the Sacred Heart priest said there is an essential difference between Dutch and Australian education policies.

"At the beginning of this century," he explained, 'the people of Holland in free elections decided to give equal and complete subsidy to all private as well as public schools, provided the private school came up to the standard set by the public schools. This became law not only for Holland but also for all countries administered by Holland."

In the Merauke Vicariate alone about 200 mission schools have come up to the Dutch government's required standard.

There are now three types of schools in Dutch New Guinea, Father Verschueren said.

The primary or village schools comprise the first three grades. The medium of instruction in these schools is Malayan, but is soon to become Dutch.

According to government regulations, each village must erect at its own expense a building for the village school, and a house for the school teacher.

Above-average pupils from these schools, the missioner said, are promoted to centrally located boarding schools and are taught in Dutch from the fourth through sixth grade.

Graduates of these secondary schools are promoted to regional boarding schools called medium schools, comprising grades seven, eight and nine. Here pupils take up the study of English.

Plans are being drawn up for the foundation of high schools.

Except for two or three government schools, all education in Dutch New Guinea is in the hands of Christian missions.

"The Government bears all construction costs for the boarding schools that we erect," Father Verschueren said. "The only condition laid down is that the mission must present the architect's plan along with the contractor's estimate for government approval."

Asked about the syllabus, the Dutch missioner said the government lays down the general program of work that must be covered in a given year. "But the type of text books we use is left entirely up to us," he said.

He said the government subsidy includes the salaries of mission teachers in all three types of schools, and also covers the cost of all school supplies and text books.

Speaking of teachers' wages, the Dutch priest said the starting salary for a qualified mission teacher in any

of the three types of schools is approximately 25 dollars a month.

If the teacher passes periodic government inspections, his basic wage is increased approximately 10 per cent every three years for a period of twenty years.

A married teacher receives 40 per cent more pay than a man who is single, and is given a 15 per cent increase in salary with the birth of each child, he said.

MISSION PLANTATIONS PROVIDE FUNDS FOR EDUCATIONAL WORK

ALEXISHAFEN, New Guinea — The Catholic Mission of Alexishafen devoted the entire net profit from the mission's plantations in the past year to educational work in New Guinea. The mission operates several coconut and cocoa plantations along the coast in an effort to become self-supporting.

With additional funds and donations from abroad for social welfare work and for special educational advancement programs in 1958, a total of U.S.$293,570.00 was allocated by the Alexishafen Vicariate to New Guinea education in one year. Educational costs are by far the biggest item on the mission's budget.

An additional U.S. $24,025.00, chiefly in the form of salaries for qualified teachers, was received for education from the Australian administration offices in the past year. However, nearly this entire amount had to be paid to the Administration by the Catholic Mission in the form of duty on building materials imported from Australia for the erection of new schools.

When the new Kondiu school is completed this year, the Catholic Mission here will have spent on new schools more than £300,000 (U.S. $675,000.00) from its own funds in three years. The Alexishafen Vicariate, which has a total population of 700,000 covers 32,000 square miles and has nearly 27,000 boys and girls in its 602 schools. In addition to 778 native teachers, the Catholic Mission has forty-seven European men and women devoted exclusively to education.

All Europeans on the educational staff offer their services gratis and turn back into the educational fund whatever remuneration they receive from the Government as qualified teachers. Plantation supervisors also render their services gratis.

The practice of putting back into the country for the benefit of the native peoples whatever profit is made from the land, has been a consistent mission policy here down through the years. Most New Guineans, it was learned recently are not aware of this policy.

The Vicariate is staffed by Divine Word Missionaries, Holy Ghost Missionary Sisters, Mercy Nuns, and lay missioners. The Most Reverend A.A. Noser is Vicar Apostolic.

PAKISTAN

U.S. NUNS TO SET UP FIRST CLOISTERED CONVENT IN PAKISTAN

KARACHI, Pakistan — The first cloistered convent in Pakistan will be established here by U.S. Dominican Sisters from Los Angeles.

Plans for the convent were announced following a visit here by two Dominican nuns from the Monastery of the Angels, Los Angeles, to study the possibility of establishing their community in Pakistan.

The two nuns were Mother Mary Gabriel, Superior of the Los Angeles convent, a native of Louisville, Ky., and Sister Mary Imelda, a native of Seattle, Wash. The 12,000-mile flight from Los Angeles to Karachi was the first airplane trip for the two Sisters and the first time in thirty-five years Mother Mary Gabriel had left the cloister.

Following her survey, Mother Mary Gabriel announced that she hopes to establish a community of ten nuns here by November. A residence in downtown Karachi has already been acquired for the convent.

The cloistered Dominican Sisters were invited here by Archbishop Joseph Cordeiro of Karachi.

PHILIPPINES

PHILIPPINE GOVERNMENT PROBES COMMUNIST SCHOOL INFILTRATION

MANILA, Philippines — The Committee on Anti-Filipino Activities (CAFA) is launching a probe of suspected Communist front activities in Manila's colleges and universities.

It was chiefly through the efforts of Catholic student leaders that the Red activities were brought to official attention.

The CAFA will concentrate especially on infiltration made by the World Federation of Democratic Youth (WFDY) in connection with the Vienna Festival scheduled for July.

The Southeast Asia Treaty Organization (SEATO) has already issued a warning that the Vienna Festival of WFDY is aimed at attracting students to the Communist system.

Already eighteen Filipino students have slipped out of the Philippines to attend the Vienna Festival, but the government here has refused to issue passports to other students who were promised travel allowances to make the trip to Vienna.

The CAFA is said to be certain that Communists are in contact with youth groups in various Manila universities and colleges and it is considering corrective legislation to deal with this contingency.

The Red student group in the Philippines is known as the National Preparatory Committee. It was through this committee that WFDY offered the travel grants to Filipino students to attend the Vienna festival.

SUPERIOR GENERAL CITES MISSION SOCIETY'S GROWTH

MANILA, Philippines — The growth of St. Columban's Foreign Missionary Society in the Philippines was cited here by its Superior General, Father Timothy P. Connolly, S.S.C., after a visitation of almost three months.

Father Connolly said the society's records show that 65,000 people were baptized the past year in Columban parishes throughout the Philippines.

He listed the following other statistics of the missionary society:

—Five years ago the Columban Fathers had forty-eight educational institutions in the Philippines, with a

total enrollment of 18,000 students; they now have sixty-one schools, with 22,000 students enrolled.

—The 178 Columban Fathers in the Philippines have eighty-two parishes under their care.

AMERICAN BISHOP'S REMAINS ARE MOVED TO PHILIPPINE CATHEDRAL

JARO, Philippines — The remains of Bishop James P. McCloskey, last U.S. Bishop of the Jaro diocese, will be transferred from a grave outside Manila to a place in the Jaro Cathedral on April 9.

The first American Bishop to Jaro was Bishop Fredrick Z. Rooker. He died in 1909 after five years in the Philippines. He was followed by Bishop Dennis Dougherty who later became Cardinal-Archbishop of Philadelphia.

Bishop James P. McCloskey died following World War II due to severe malnutrition during his internment by the Japanese. He had administered the Jaro diocese for twenty-five years.

Bishop McCloskey was buried at the Dominican cemetery just outside Manila.

Archbishop Jose Maria Cuenco of Jaro recently decided to transfer the remains of the American Bishop and enshrine them in the Jaro Cathedral. The remains have already been flown from Manila.

COLUMBAN SUPERIOR SEES TEN YEARS' GROWTH OF CHURCH IN PHILIPPINES 'REMARKABLE'

DUBLIN — "The Church in the Philippines has shown remarkable growth and progress in the past decade," Father Timothy Connolly, Superior General of St. Columban's Foreign Mission Society, asserted on returning here from a visit to the Far East.

The main reasons for the progress, according to Father Connolly, are the increase in the number of priests, both foreign and native, the development of a network of Catholic schools, and the work being done by lay Catholic Action organizations.

"The Legion of Mary, for example," he said, "is regarded as the right arm of every missionary in the Philippines. There are more than 5,000 Legion praesidia throughout the islands, rendering heroic and invaluable service to the Church."

While the over-all picture in the Philippines is gratifying, the Columban Superior General said, there is still one big problem to be faced and overcome: a serious shortage of priests. Pointing to the fact that there are still only 3,000 priests to take care of 19 million Filipino Catholics, Father Connolly asserted that this situation can be remedied at present only by generous help from the United States and Europe. But, he said, the future is not without promise.

With the steady development of Catholic schools throughout the islands, native vocations are steadily increasing though not yet in sufficient numbers to cope with the needs. A healthy sign, according to Father Connolly, is the fact that the Philippines now has ten major seminaries with some 784 seminarians, and twenty-one minor seminaries with 1,300 minor seminarians.

Father Timothy Connolly then added:

"The main task of St. Columban's missioners in the Philippines is to heal the wounds of long priestless years in the areas we have taken charge of, and to develop a strong native clergy who will soon be able to take care of their own people. In this work, our priests attach vital importance to the establishment of Catholic schools and the development of an apostolic laity in every parish."

This was Father Connolly's third visitation of the Philippines in the past eleven years. When he first visited there from the United States in 1948, his Society then had fifty-eight priests in the islands with twenty-three parishes and fourteen Catholic schools under its care. Today, there are 178 Columban missioners working on four islands with eighty-two parishes and sixty-one Catholic schools in their charge.

Father Connolly spent two and one-half months visiting and inspecting the Columban mission centers on the islands of Mindanao, Camiguin, Negroes and Luzon. He also paid short visits to Columban mission headquarters in Tokyo and Seoul.

RULES PROFITS FROM SALE OF CHURCH PROPERTIES ARE NOT SUBJECT TO INCOME TAX

MANILA, Philippines—The Philippine Secretary of Justice, Jesus Barrera, has ruled that profit from the sale of church properties are not subject to income tax laws.

The ruling holds only in such cases where the income from a property sale is to be used exclusively for the purchase of a new site or for the construction of a new church building.

Mr. Barreras' opinion was sought by the Protestant Union Church of Manila after the commissioner of internal revenue decided that the Union Church must pay income tax in connection with the sale of a Church property in Manila.

The Internal revenue code exempts from taxation all corporations organized exclusively for religious purposes, but it places a tax on income realized from church properties.

Mr. Barrera held that the profit from the sale of church properties is merely incidental. He said there is no substantial reason why such a profit which will be used in connection with other church property should be subject to the income tax law.

FILIPINO ARCHBISHOP DENOUNCES NATIONALISM DIRECTED AGAINST FOREIGNERS, ESPECIALLY MISSIONERS

JARO, Philippines — Archbishop Jose Maria Cuenco of Jaro stated here that while nationalism or patriotism is a noble virtue it should not be used as a weapon against foreigners.

He was referring to the fact that foreign missioners have been under fire recently from certain politicians who, Archbishop Cuenco said, show "sheer ignorance even of what true nationalism is." "To those misguided patriots, nationalism means hatred towards foreigners, especially towards foreign missioners," he stated.

The prelate said that, "the Catholic Church has always fostered true nationalism... History proves that the Catholic Church has exercised a pow-

erful influence in building and shaping the solid structure of Filipino nationality."

Archbishop Cuenco's statement referred to the proposed bills before the Senate and House of Representatives to remove all direct influence of missioners in the nation's private school system.

A bill before the Senate would make it impossible for missioners to direct their mission schools, and a bill before the House would make it impossible for missionary Sisters to teach in any schools after a period of five years. After that they may teach only religion or English.

Archbishop Cuenco reminded Filipino law makers that the Catholic Church, through the Spanish and other missioners, made the Philippines what they are today. "Just think," he said, "what would have happened had not these zealous missioners brought to these unknown islands the light of the Gospel."

He recalled that it was through the missioners that the Philippines were prevented from becoming a Moslem state, as almost certainly would have happened otherwise. He recalled, too, the Catholic colonizers, influenced by the missioners, did not destroy the native race, as was done in North America, but gave it Christian civilization.

The Jaro Archbishop also gave credit to American influence in the islands, but said: "One of the greatest evils brought by the American regime to the islands is that of the public school system."

Archbishop Cuenco said that present-day missioners have to undo with their mission schools a great deal of the harm already perpetrated, and that these missioners are making a solid contribution to Filipino life.

He concluded his remarks with high praise of missioners, saying:

"They have left their homes. They have renounced what is most dear to them to come to a tropical climate just for the glory of God and the good of Filipino youth.

"To me, these foreign teachers are better Filipinos than those who talk so much but have done nothing for the welfare of their fatherland."

TAIWAN

U.S. MISSIONER ON TAIWAN VISITS 800 FAMILIES IN ONE DAY

KAOHSIUNG, Taiwan — An American priest in this southern port city has reported how he visited some 800 families in one day.

"There is nothing like the personal touch," said Father Thomas Smith, Vincentian missioner from New Orleans.

On the first day of the Chinese or Lunar New Year Father Smith started out at dawn to visit all the Catholic families in his parish. "I was a physical wreck when I returned at nightfall," he admitted.

"But it was worth it," he added. "There was almost a 100 per cent attendance at Mass the following Sunday."

Father Smith, a veteran of the mainland China missions before the Communists took over, works primarily among the mainland refugees here. Most are employed in the

city's newly established factories and live in compact housing areas. This made possible Father Smith's visitation feat.

"I didn't enter any house," he remarked. "I just stood at the door, bowed in the customary manner, and presented a red New Year's greeting card."

Arriving in Kaohsiung in 1953, Father Smith has built up from nothing, "through personal contact," a parish of almost 5,000 Catholics.

He is now assisted by Fathers John Hickey, C.M., of Chicago, Thomas Crawley, C.M., of Saint Louis, and Peter Chi, a Chinese priest. Father Chi edits a Catholic newspaper which now has a circulation of almost 6,000 and is expanding all the time.

The Chinese New Year appears to be Father Smith's lucky time. In one housing area where he now has over 2,000 Catholics, he made his first contact on a New Year's visit four years ago. He immediately opened a doctrine class in a friendly house and started making his first converts in the area.

NEW BENEDICTINE CONVENT ON TAIWAN BLESSED

LOTUNG, Taiwan — Taiwan's second foundation of Benedictine nuns, Monte Cassino Convent, was solemnly blessed by exiled Archbishop Paul Yu-pin of Nanking.

The blessing of the convent, which stands on a high hiill overlooking this east coast town, took place on the feast of St. Benedict. It was followed by a Pontifical Mass sung by Archbishop Joseph Kuo of Taipei, in whose Archdiocese the convent is situated.

Superior of the new convent is Sister Benedict Han, American-educated native of Shanghai. Another nun educated in the U.S., Sister Bernard Marie Liang, from Peiping, is mistress of novices.

A hospital with a training school for nurses is planned at Taiwan's Monte Cassino. Sister Annelda Wahl, a physician from the Benedictine priory at St. Joseph, Minn., will be in charge.

Benedictine Sisters have been active in Taiwan since 1949. Refugees from the Communist-held mainland of China, a group of three American and two Chinese Sisters have been attached to the faculties of state universities in Taipei. Superior of the Taipei convent is Sister Wibora Muehlenbein from St. Joseph, Minn.

The Benedictine Sisters expect to find vocations among the Catholic students studying at the universities where the Sisters teach. The first two novices who have already entered the novitiate are students who came in contact with the Benedictine Order while at college attending the Sisters' lectures.

TWELVE JESUITS ORDAINED PRIESTS IN TAIWAN

HSINCHU, Taiwan — Archbishop Joseph Kuo of Taipei ordained twelve Jesuits as priests in a ceremony at the Immaculate Conception church here. This is believed to be the largest group ever ordained in Taiwan. Four of the newly-ordained priests are Chinese, four are from Spain, three from Canada and one from Mexico.

U.S. PRIEST TO HELP SOLVE PROBLEM OF TAIWAN'S 'ADOPTED DAUGHTERS.' OFTEN FORCED INTO PROSTITUTION

PEIKANG, Taiwan — An American priest here, Father Gerard Mach, O.S.B., plans to open an orphanage as one means of solving the "foster daughter" problem in Taiwan.

The custom of "adopting" daughters from poor families, or families with many girl children, is a tenacious relic from the days when women were considered to have no rights and when the economy here was unstable.

The custom has been a headache for the Nationalist government since it took over in 1945. Though some foster daughters who are "purchased" are treated well by their foster parents, a great many find their way into tea houses or so-called "girlie restaurants"—modeled after Japanese geisha houses, and a reminder of the years of Japanese occupation. Part of the money thus earned goes to the foster parents.

For many of the girls this leads ultimately to a life of prostitution. and street girls, are "adopted" daughters.

The government has established a Committee for the Protection of Adopted Daughters. During a two-year period this committee handled over 1,000 cases, including 177 cases of forced prostitution, 389 cases of violation of personal freedom, 561 cases of maltreatment and two cases of incest.

The Council of Voluntary Relief Services in a report issued last year stated that there are 135,000 registered foster daughters in Taiwan. The Council appealed to Christian churches to help in solving the problem.

Father Mach, who is from the Benedictine Abbey of St. Procopius, in Lisle, Ill., says that an orphanage-type institution for girls about to be "adopted" is only part of the solution, and a small part. But he feels that it will in some way keep alive public opinion and indignation and save a certain number of souls from a life of degradation.

The Sisters of Our Lady of China, active in the Apostolic Prefecture of Chia Yi, where Pei Kang is located, have agreed to staff the proposed institution.

In Taiwan's population of almost ten million population, women outnumber men by about 200,000 (not counting the military). At the same time, the general living standard rises each year. An Australian statesman—Sir Wilfred Kent Hughes, chairman of the Parliamentary Foreign Affairs Committee in Canberra—said in a published report, after a Far East Tour last year, that Taiwan has the highest living standard in the Far East.

There is no dire poverty here, no remaining justificaition for the "adopted daughter" system. Through the efforts of government and voluntary agencies, it is expected that the custom can be stamped out within a reasonable number of years.

CHINESE ARCHBISHOP CALLS FOR FAITH, LOVE OF GOD, IN YOUTH AS BASIS FOR BUILDING NATION

TAIPEI, Taiwan — Archbishop Paul Yu Pin of Nanking, exiled by the Communist Chinese, has called

on Chinese Catholic youth to have strong faith and ardent love of God, saying "only thus may you fulfill the hope that relies on youth to build our nation."

The Archbishop spoke to more than 200 members of the Young Catholic Womens' Association at the Dominican Girls High School here.

Archbishop Yu Pin told of youths' sacrifices for freedom in Communist-dominated China. However, he said, "here in Taiwan we do not have that opportunity, but our spirit must be similar. Let youth have faith, then it need not fear trials. Trials should be availed of to achieve new successes."

TIBETAN ANTI-RED RESISTANCE COULD SUCCEED, FORMER HIMALAYAN MISSIONER HOLDS

TAIPEI, Taiwan — Given certain conditions, the present resistance to the Chinese Communists in Tibet ultimately could be successful, it was said here by a Swiss Canon Regular of St. Bernard who formerly served as a missioner on the Tibetan border.

"If the will to resist holds firm—and in that the Dalai Lama can have a decisive influence—and a certain amount of arms and assistance reach the "insurgents,' victory is assured," Father Alphonse Savioz said.

Father Savioz is one of a group of Swiss Canons of St. Bernard working among the mountain aborigines of the Taiwan east coast.

The St. Bernard Fathers staffed mission posts along the Yunnan-Tibet-North Burma frontier from 1932 to 1952, when they were forced out by the Communists.

"Legally we were in Yunnan province," Father Savioz said. "But de facto, authority was exercised by Tibetan chieftains of the Nakhi and Khamba tribes, generally independent of the central Lhasa government, and sometimes recognized by the Chinese Government. Only one of our missions, Yarkalo (in historic Khan province, disputed area long considered by the Chinese as part of Sikang province), was under a chief submitting to Lhasa."

Father Savioz was among the Tibetans from January, 1947, to January of 1952, when he was driven out by the Reds.

"The Communists arrived in our region in the northwest corner of Yunnan and part of Sikang to the east of the Yangtze River, in the spring of 1950. During the months from September to December of the same year they occupied the major portion of eastern Tibet or the province of Kham. The Tibetans put up only a sporadic and disorganized resistance, because of internal divisions and feudal rivalries, and because of inferior and outmoded arms. The Chinese province of Tsinghai or Koko Nor, whose people are mainly Tibetans had already been occupied by the Communists at the end of 1949 and the beginning of 1950.

"In May, 1951, an accord was reached between the representatives of the Tibetan government, taken from among the partisans of the Panchen Lama, and the Chinese Communists, who occupied the rest of the country during the year. This

treaty, in seventeen articles, officially repudiated just before the armed revolt of March 19 this year, made provision for autonomy, without changing the powers of the Dalai Lama and Panchen Lama, and respected the customs and religion of the people.

"However, it is certain that the Communists had no intention of keeping the terms of the treaty."

Speaking of the present uprising, the bearded Swiss missioner continued:

"The actual and general revolt has been under preparation for a long time, and was preceded by local uprisings which could be said never to have ceased since the Communist occupation. Most of these uprisings,—of which it would be interesting to make a history, though one lacks precise information—took place in Kham, among the Khamba tribesmen on the frontiers of Tsinghai, in the provinces of Yunnan and Sikang—The Ngolok—and even within Szechuan and Kansu provinces where there are Tibetan minorities.

"It will be excessively difficult for the Communists to subdue this general uprising, even though they pour troops and arms into Tibet. This is especially true since the Dalai Lama has put himself at the head of the movement, and can operate in security from India or elsewhere. The Reds can hold the centers—again that would require quantities of airplanes—but they will not manage to suppress the freedom fighters in their inaccessible mountains and valleys, unless the Dalai Lama himself intervenes. It will not be possible to have massive repression here as in Hungary."

There never have been Catholic missioners resident in Tibet proper in recent times. However, besides the Canons of St. Bernard stationed in the geographical Tibet and working among Tibetans, there were French Paris Foreign Missioners at Kangting in Sikang province. One of two there when the Communist took over, Father Ferdinand Pecoraro, is now engaged in missionary work along Taiwan's east coast mountains. The Fathers of the Divine World had missions in Tsinghai province.

Mission work among Tibetans was always difficult and converts few. The strong Buddhist faith which now sparks the anti-Communist uprising also proved an obstacle to conversion

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CATHOLIC STUDENT CENTER DEDICATED IN TAICHUNG

TAICHUNG, Taiwan — The Catholic student center and chapel of the Good Shepherd was blessed and dedicated by Monsignor William F. Kupfer M.M., Prefect Apostolic of Taichung, on March 21st in the presence of 200 priests, Sisters and Catholic students.

Good Shepherd Center, perched on a hill overlooking Taichung City directly opposite the main entrance of the Protestant Tung Hai University, fulfills the fondest hopes of the small, enthusiastic group of Catholic students who attend that interdenominational institution. During the ceremony of blessing while the Litany of the Saints was sung Monsignor Kupfer, and the Sacred ministers as they circled the one story building, walked in the shadow of two imposing structures: one the Protestant University and the other a huge statue of Taw Gong, the

Taoists' god of the earth, which stands just behind the new chapel.

In the midst of these symbols of divided Christianity and paganism, a close-knit group of young Catholic men and women met two years ago to form an association for the betterment of their souls and for service to the Church. Their director was a tall, thin and energetic French Jesuit, Father John Leveuvre.

On March 21st Father Lefeuvre and his student group, now grown from the original ten to 39, attended the Mass of dedication with bright hope for the future glinting in their eyes. The chapel and center are a far cry from the small rented room where the group first met and where their director said Mass for them.

The Tung Hai students are now affiliated with a much larger group, the Catholic Association of University and College Students, founded in November 1957. This student association, by supplementing the religious education of the members on a higher level, gives promise that it will someday produce Catholic lay leaders who will act as a leaven in a predominantly non-Christian culture.

Preaching at the dedication Mass, Father Peter Wu, S.T.D., Vicar Delegate of Taichung, congratulated the students for their courage in instituting such a project two years ago. He told the students that their hearts are also a temple of God and, unlike this chapel which will deteriorate in time, the temple of their hearts may grow more beautiful each day.

Good Shepherd chapel was designed by a young Mexican Jesuit, Father Borboa, who also designed and executed the beautiful mosaic of Christ, the Good Shepherd that covers the entire front wall. This, Father Borboa's first attempt at a work of Church art in tile, is also the first mosaic on Taiwan.

VIETNAM

REDS SEE RECENT MARIAN CONGRESS A 'COSMETIC' FOR VIETNAM REGIME

SAIGON, Vietnam — The government radio of Communist-controlled northern Vietnam charged that the recent Marian congress here was part of a plot "to use religion as a 'cosmetic' " for what it called the "hideous regime in South Vietnam."

The Reds' Hanoi Radio asserted that President Ngo Dinh Diem "pretends to comfort the Catholic compatriots by saying: 'To obtain reunification, we must pray hard to the Virgin Mary'."

Hanoi Radio also said:

"While North Vietnam is making rapid progress, and the northern people, Catholic as well as non-Catholic, are enthusiastically engaging in the socialist revolution to fulfill the three-year plan, the U.S.-Diemists are trying to slander our regime. During the Marian congress they slandered our government's policy of freedom of religion. While in the North, freedom of religion is actually well protected and respected and every religious festival is solemnly celebrated."

Among Our Contributors . . .

MOST REV. PAUL RO, is Vicar Apostolic of Seoul, Korea. * * * *REV. IVAR S. McGRATH, S.S.C.,* Correspondent for N.C.W.C. News Service in Taiwan is the author of numerous articles concerning mission work in that country. * * * *REV. RENE SYLVESTRE, M.E.P.,* is superior of the Paris Foreign Missioners in Hong Kong. * * * *REV. JOHANNES HOFINGER, S.J.,* is the Director of the Institute of Mission Apologetics, Manila. * * * *REV. MARTIN RAMSAUER, S.J.,* professor of Dogmatic Theology at Bellarmine College in Baguio, Philippines, is a member of the Institute of Mission Apologetics in Manila. * * * *REV. PARMANANDA DIVARKAR, S.J.,* is a professor at St Xavier's College, Bombay, India. * * * *REV. FATHER EDMOND, O.F.M.,* Cap., in Banares, India, specializes and holds several academic degrees in Classical Indian Music. * * * *MOTHER MARIE XAVIER DE JESUS, F.M.M.,* iis in charge of the Catechetical Center, Singapore.

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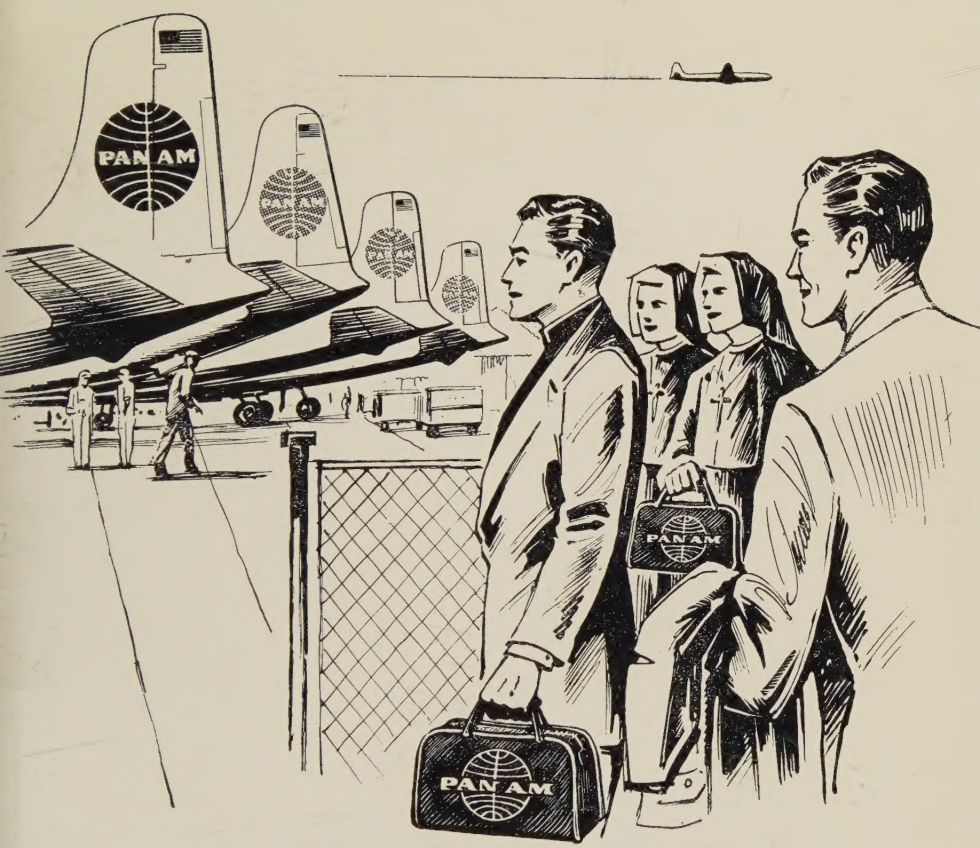

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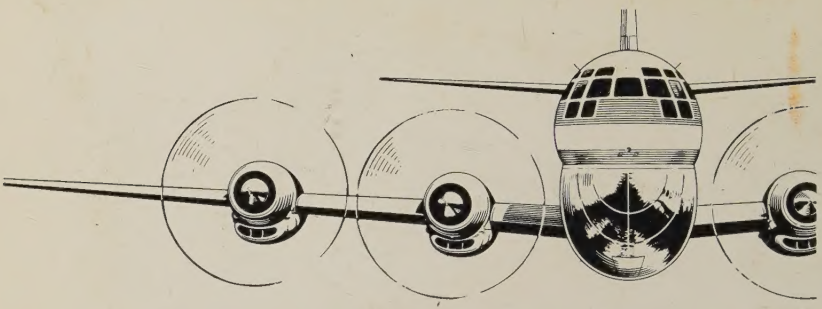

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